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REGENERATION.

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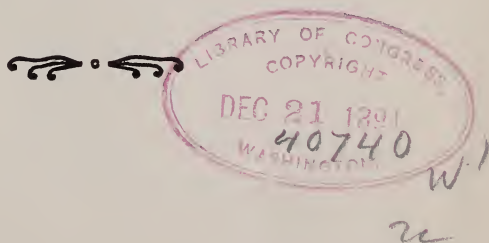
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REGENERATION

BY ✓

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PREFACE.

THE doctrine of regeneration may be stated in few words: God renews the heart of the sinner. The method of renewal being unknown—"the wind bloweth where it listeth"—treatises upon the subject have generally discussed theories or described the accompanying circumstances without bringing to view, as the chief object of attention, the divine regenerating act. The aim of the present work is mainly to set forth the regeneration itself;—first, the import of the term as it relates to man in his fallen state; secondly, the work of God upon the soul.

Regeneration is the cardinal doctrine in the scheme of salvation. It is, indeed, the saving act. While it has never been overlooked, the difficulty of bringing it under discussion has probably been the reason for its being left somewhat in the background. Theological treatises generally give to this doctrine only one-third or one-fourth the space that is given to the atonement, and but a small portion of this is commonly given to regeneration proper.

It is not strange that the atonement should be accorded a large space, but it should not for a moment be forgotten that it is devised for the sake of regeneration. The atonement brings before us the most impressive view of the divine government which we are capable of attaining; it throws a strong and clear light on the attributes of God, and its parts are susceptible of an orderly arrangement so as to form a plausible theory. It should, however, be always borne in mind that it is to be valued, not as a scholastic statement, but as a working power. And it should be remembered, too, that the power of the atonement is effective in our salvation only as it goes over into, and coalesces with, the purpose to regenerate men and make them new creatures. The scheme of salvation as taught in our churches might have taken a somewhat different form if these facts had been more impressed upon theologians. The doctrines concerning man's salvation have generally been designated the scheme of *redemption*; yet redemption does not include salvation. It would be well if the expression, *scheme of restoration*, were made more familiar, and if the atonement were associated in mind with its great aim, the new birth. There might have been less discussion over the extent of the atonement and the order of decrees, if the entire scheme, man's admission into the family of

God, had been more constantly in mind and the logical connection of the parts had been inferred from the final effect. In the present treatise the atonement is presupposed, and the attempt made to give a simple statement of the Bible doctrine of the spirit-birth.

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CHAPTER I.

EVERY MAN MUST BE TWICE-BORN.

THE Scriptures teach the necessity of a second birth. The first birth, that of the flesh, does not introduce one into a spiritual life. The life of the flesh is not in accord with the divine will, but must give way to a spirit life before one can be in harmony with the will of God. Rom. viii. 8: "So, then, they that are in the flesh cannot please God." Rom. viii. 7: "The carnal mind is enmity against God." The life following the second birth is the only real life. Rom. viii. 13: "For if ye live after the flesh ye shall die; but if ye, through the Spirit do mortify the deeds of the body, ye shall live." The absolute necessity of the second birth is asserted by our Lord. John iii. 3: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The words γεννηθῆναι ἄνωθεν may be translated *born anew* or *born from above*, but in either case equally set forth the necessity of a birth other than that of flesh—the spirit-birth. John iii. 6: "That which is born of the flesh is flesh; and that which is born of

the spirit is spirit." The change which takes place through the new birth is a radical one, which gives rise to new deeds and new methods of life;—a new morality and a new aim in labor, as much as if one were created a new and different person. Eph. iv. 22–24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness."

There is no fixed relation as to time between the first and second birth. Nicodemus asked Christ if a man could be born when he is old; Christ answered (John iii. 8): "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." There is no age at which the spirit birth is impossible. With Jeremiah and John the Baptist it was coetaneous with the birth of the flesh, with many who are found in our churches it occurred so early that they do not remember the event or recall any time when they consider themselves to have been really without the true life of the spirit. There are

some regenerated in advanced years, a few even in extreme old age. The great majority of those who enter on the new life, do so in youth;—perhaps in the latter part of childhood and the earlier part of youth.

There is no connection, belonging to the course of nature, between the second birth and any means leading to it. There are no qualities of the soul to be developed into spirit life, there is no germ within the soul which in its proper time bursts into a life that is the spirit-life of which the Scriptures speak. There comes a time when some believe on the Lord Jesus Christ, but no known external event fixes the time, and if the will of the one who believes has any force in determining it, yet his choice is not a co-efficient in the regeneration, it merely performs a work which God has made a condition but not a means. In John 1: 13 the children of God are described as those "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The effect of the spirit birth is not the existence of a new spirit, but is a new disposition of the spirit already existing. The body and (if we hold to the doctrine of traducianism), the spirit are transmitted from parents. But no one is born with the spirit in affiliation with the

Spirit of God. This quality is the impartation of the Holy Ghost. The conformity of soul to the divine will is not transmitted by parents but is a gift of God and with its bestowment the person is born into the family of God. With Jesus of Nazareth the two births occurred together, when the Logos became flesh the reasonable soul of Jesus was full of grace and truth. The conception was by the Holy Ghost and the body and spirit were together from the first both human and divine. Cor. 15: 45. "The last Adam was made a quickening spirit." The contrast between the first Adam and the second consisted in part at least in this, that one was a living soul the other a quickening spirit. When God breathed into the nostrils of the first man the breath of life he became a living soul. In this he was raised above the brute creation and endowed, we may believe, with immortality; he became possessed of a soul that did not require food for its sustenance or the impulse of outward things to be set in motion, but continued and acted from its own internal force. Yet it fell under influences from the body and from other spirits which swayed its movements and modified its character. The spirit was not quickening, did not mould and control the entire internal force of

the man. The internal intelligent power within the body is called the soul or the spirit, each term designating the same substance or entity. Yet one of the words has reference to a connection of this entity with the body more prominently than the other. The Greek terms designating the animating force within the body are sometimes used as English terms, viz: *Psyche* soul, *nous* reason, *pneuma* spirit, (*ψυχή*, *νοῦς*, *πνεῦμα*). These three designate one and the same substance. Yet *psyche* indicates a nearer relation to the animal life than *pneuma*, while *pneuma* points to a kinship with God more distinctly than *psyche*. *Nous* takes its place between the two, a rational faculty that gives law to the *psyche*, and that accepts, should accept, the higher intuitions and tendencies of the *pneuma* as in some respects higher than itself. But neither of these elements of man's inner nature exercises an imperial sway. Reason does not hold the passions and appetites in check, there are no such spiritual affinities as to hold man in loyal allegiance to God, and the soul, the psychic nature, is akin to the animal in many of its traits. The spirit is not in any view quickening, life-producing; there is no power within it which obtains the mastery and controls the

character, much less secures the right character, the life that is life indeed. Hence there is need of some additional force in the soul ; this force, according to the scriptures is secured by the second birth, or spirit-birth.

The second birth is not to be considered a repair of the defects of the first birth, but as a supplementary birth, completing indeed the ideal of humanity but not by a completion of the natural birth, not by a development of any thing already belonging to nature. It is a work of the Spirit of God upon the human spirit by which the human spirit enters on a higher, a heavenly, alliance. Adam had not in his state of innocence this affinity to the divine which the redeemed soul has. Had he possessed it he would not have fallen away from God. We shall notice soon the method by which he might, perhaps, have attained the position of sainthood, but now notice that the flesh-birth does not even in idea involve the spirit-birth. Flesh in its tendencies, left to itself, opposes and resists the control of the spirit, or spirit-life. The apostle Paul uses the word flesh, to designate man's sinful nature, as defined in Thayer's New Testament Lexicon, "The earthly nature of man apart from divine influence, and therefore prone to

sin and opposed to God." This meaning of the word is emphatically set forth in Gal. 5: 17. "For the flesh lusteth against the spirit and the spirit against the flesh; for these are contrary the one to the other." The expression born again, John 3: 3, does not exclude the view which we here oppose, but the Revised Version translates *born anew* and gives in the margin *born from above*. The latter is the more natural translation of the words, though the question of Nicodemus would indicate that he understood the thought to refer rather to the repetition of a former act than the performance of a new one. His understanding of the matter, however, is not decisive, while John 1: 13 seems explicit in support of the view here maintained. Believers are described in this passage as those "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Blood is the favorite term for expressing the unity of the generations, but the birth now in question is expressly excluded from it. The Greek word *παλιγγενεσία* found in Matt. 19: 28 and Titus 3: 5 would, from its composition favor the idea of a second and more perfect natural birth, but in Matthew it has no reference to the regeneration of the individual soul, and in Titus the explanation of the term

favours the idea of a spirit-birth outside the course of nature. The regeneration seems to refer to baptism, which symbolizes the renewing of the Holy Ghost bestowed upon us by the Father for Christ's sake. The supplementary character of the new birth is also indicated by the fact that by it we enter a new family, the family of God, John 1:12. "As many as received Him, to them gave He power [the privilege] to become the sons of God," Rom. 8:14. "For as many as are led by the Spirit of God, they are the sons of God," Gal. 3:26. "For ye are all the children of God by faith in Christ Jesus."

The need of a spirit-birth rose from forfeiture of a possible development. The first man fell from an opportunity to enter on a life of full communion with God. We are not to suppose that Adam entered on the duties of life with any special formality, but that his attention was called to present duties and that he was required to meet occasions as men now are. "Starting in business" is the expression used when a young man sets up for himself in the world. Adam was obliged to begin and pursue his course in accordance with rules and in accordance with the demands of circumstances. By divine ordinance there was a peculiar "law of Paradise,"

but not a mysterious law, or one difficult to obey. There was a labor to perform, he was to dress and to keep the garden. We have nowhere any intimation of peculiar solemnities connected with the inauguration of the first man in the duties of manhood. The garden was very good, the man was very good, the work was very good. There seems to have been a fitness of part to part.

Adam had not at this time an abiding hold upon spiritual life. He was a living soul, he was not a quickening spirit. If we may judge of the ideal character of a man by the attainment of the Christian man, we can say, that he must be immovably fixed in his adherence to God. This is sainthood. Perseverance belongs to the spiritual man's trust in God. This quality Adam did not possess. He was innocent but not fixed in holiness. It may be assumed that the discipline to which he was subject in the garden was adapted to confirm him in innocence, and to enlarge his range of religious life so as to embrace an absolute loyalty to God as a part of it. But if such a position were to be attained, it was to be attained by education, by culture through a life of probation. While it is possible that Adam might through a moral discipline have reached the position of a man of

God, have been assured against becoming a child of the Devil, it is certain that he did not secure this result, and there is no one of his posterity whom moral culture even tends to bring to sainthood.

Moreover it is probable that the man would have had aid to a divine life beyond the moral force of motives coming to him in the course of nature. God was his teacher. The probation to which he was subjected was of divine appointment. If he had learned to know and value his divine friend he would soon have found it impossible to disregard his wishes. God's will would have been his law. Temptation would not have drawn him away from his Divine Master but have driven him to cling more tenaciously to him. The Divine Being did not come into close intimacy with the first man as the Holy Spirit comes to us in regeneration, did not impart that divine alliance of which the Apostle John speaks in describing the one born of God; it was not impossible for him to renounce his divine sonship as it is for those who have experienced the spirit-birth, but he did not, like sinning men, need the second birth in order to have access to God, and a full and unshaken alliance with Deity might in time have been established. Moreover we may well believe that

God would have advanced his pupil from one grade to another and have taken him more closely to Himself if he had gone successfully through temptation, or the series of temptations, designed for him. We have probably some intimation of the attainments possible to the sinless Adam in that tree of life from which he was driven after his fall. Partaking of that fruit would perhaps have completed the character required by the human ideal and he might have passed from a living soul to a life-giving spirit,—a spirit competent to invigorate, and control his own entire being. It may be that God had in store other and higher gifts to be bestowed upon his son and pupil as he should become able to receive them. He may have been ready by creative force to advance him to a higher spiritual standing. But if we can only speak by surmise here, we know that character tends to permanency and may firmly believe that the habit of obedience would soon have secured the original man against the wiles of the adversary. Determinations remain in part when once formed, they easily repeat themselves, and they soon become fixed as the permanent form of the will. They are the organization of the will, the will without them is no will, mere formless substance having the possi-

bility of becoming a will. Hence the will becomes self-conscious through its determinations, knows itself in them. If once the will of Adam could have been consciously determined in the right and recognized itself as the embodiment of law, it may be that it would of its own force have repelled solicitations to evil. It might have said, as our Lord later said: "The prince of this world cometh and hath nothing in me." And it may be that this disposition and force of will would have descended by heredity to his posterity.

Whatever development or acquisition in righteousness may have been possible to the father of the human family, the possibility was not realized. He did not form such a habit of obedience to law as to be secure against temptation. He did not so avail himself of the instructions of the Lord God as to be proof against the insinuations of God's enemy. God did not interpose either by miracle or by warning in the hour of trial to restrain him from transgression. Adam deliberately, without being deceived, ate the fruit which he had been commanded not to eat. He was left to the freedom of his own will and made use of it to carry out his impulses, the spontaneous promptings of nature. He sinned as a living soul, not as a

life-giving, *i. e.*, action-controlling, spirit, not even as an action-controlling reason. Had he followed an enlightened self-interest, acted upon the dictates of a sound worldly judgment, he would have chosen to adhere to God's way, but his impulses carried him away and he adopted a course of opposition to God. He had now fallen from his innocence and had become guilty. Probably a distinct consciousness of guilt came over him earlier than a distinct consciousness of sin. Impulse blinded him, but reflection at leisure wakened his mind, he began to have second thoughts, and saw the difference between good and evil. He saw that he had forfeited God's approbation and hid himself; he saw that he was naked and undertook to clothe himself. God accepted the judgment and self-condemnation of the human pair as true, he clothed them, he cursed the ground for their sakes. Henceforth there is separation between man and God. The way to God is sealed. Men feel after God, there is no open communion as heretofore. Cain and Abel offer sacrifices, one offering is accepted the other is rejected. God is known in threatening and punishment, but is not a guide and companion in the occupations of the day.

There is now no possibility that Adam should

by self-development attain a permanent communion with God. He is enclosed in worldliness, there is no bridge across the gulf between himself and God. He may long for a better life, but the longing is earth-born and earthly to the end. No breath from heaven falls upon him, his sentiments and aspirations are terrene and temporal.

CHAPTER II.

DEATH IN LIFE;—THE LIFE OF LEGALITY.

ADAM was spiritually dead, *i. e.*, was cut off from the means of *true* spiritual growth, but his spirit was not annihilated, it still had a large range of activity and many inherent forces to be developed. What kind of life was he to live? A loving adoration of God was not open to him; free divine communion was closed against him; ardent aspirations for enjoyment among loving friends higher and better than himself were no longer possible; the free self-forgetting, untrammelled impulses of love, against which there is no law however intense they may become, had no longer a place in his soul. But his soul was the home of law; his nature called for self-control and self-culture; the opportunities of life were to summon him to choose between the *too little* and *too much*, and to adopt the golden mean; coming events were to require of him the exercise of courage, of endurance, of perseverance amid misfortunes and disappointments; the wants of others were to demand of him self-denial and benevolence.

Here was opened before him a large range of spiritual activity. What development can be expected in such circumstances? Has the man an opportunity to work out his salvation? His soul carries within itself a law, and that a law of righteousness. He has a conscience that continually reminds him of the law and enforces on him the duties which the law enjoins. Can the man live a blessed life without the immediate friendship of God? or if not a blessed life a holy life? Is the man rounded off and complete within himself, and so competent to the fulfillment of his calling?

The best probable development of humanity, on the supposition that the spirit puts forth its energies from itself as a centre, we may suppose, would be in accord with the following principles.

There is possible to the spirit a development which should bring to view much that is commendable and admirable. Socrates' estimate of honor and duty, the virtues of Marcus Aurelius, the amiability and serenity of Epictetus will always elicit applause. The soul may assert its own dignity in relation to the flesh; it may repress appetite and restrain greed, it may apply a spiritual standard to the questions which relate to the life of humanity, it may

look forward to old age and beyond this world ; it may, in accordance with one of President Edwards' resolutions, judge of actions as the entire existence shall demand, taking into account not only present interests but those of never so many ages hence ; actuated by such broad considerations, the soul may pass through a career which the world will pronounce one of splendor, one worthy of imitation. The soul may find evidence of its immortality in its present life, evidence perhaps confirmed by the fact that godliness is not its annihilation. It would be possible, it would be even natural, that the human spirit, in view of such things, should hold that the soul is its own place, has a home within itself, can of its own force make life—an endless life, blissful.

The worldly spirit might devise a broad public morality as well as a strict private morality. It might cherish honesty as the best policy, it might cherish righteousness as the highest wisdom, a clear conscience as the highest happiness. It might see the weakness, the futility, of too great selfishness, and devise a scheme of morals on the principles of a generous altruism. Indeed the worldly spirit often seems more genial and free in its fellowships than the soul regenerated by the Divine Spirit. This may

be to the discredit of the soul professing regeneration, but such a result may also grow out of this fact, that the worldly mind is shut up to a narrower view of life and duty than the mind of the disciple of our Lord. Still it must be granted that there are noble exhibitions of sympathy and self-sacrifice on the part of many whose wisdom is the wisdom of this world.

The worldly spirit also has open before it the broad and inviting fields of society, of science, and of art. The sons of Cain seem to have been in advance of the children of Seth in the adornments of life. In admiration of earthly beauty those might be expected to take the precedence who should find their heaven upon earth. We might expect that the builders of cities, the builders of stately mansions, the possessors of horses and chariots and of gay equipages would be those whose minds were not attracted to the things eternal and invisible. We should suppose that they who were clothed in fine linen and fared sumptuously every day would be those who received their good things in this life. We should expect that the lovers of theatres and games would be those who had little thought of the incorruptible crown. But we can see that the worldly mind might develop much to win admiration by its works of genius,

by its achievements in architecture, sculpture, and painting. We can well see that things spiritual and heavenly might seem dim, faint, colorless, when contrasted with the products of human imagination. David Friedrich Strauss, who went from Christianity to paganism, who made art his religion and Cosmos his God, in speaking of his substitute for religion says: "To the end of forming just conclusions in these things, we study history; * * * at the same time we endeavor to enlarge our knowledge of the natural sciences; * * and in the writings of our great poets, in the performances of our great musicians, we find a satisfying stimulus for the intellect and the heart, and for fancy in her deepest and most sportive moods."¹ He says also: "The function of art in all its branches is, no doubt, to reveal the harmony of the universe, or at least display it to us in miniature, for though it ever maintains itself amid the apparent confusion of phenomena, it exceeds our comprehension as an infinite whole. This is the reason of the intimate connection which, with all nations, has always existed between art and religion. The great creations of the plastic arts have always in this sense a religious influence."¹ Such a means of culture, such

———1. *The Old Faith and the New*. II. 120, 122.

an imitation of religion is possible to one who makes the story of Jesus a myth and denies the existence of a personal God.

But this best and highest culture under the most favorable circumstances is delusive and for the world at large is of little account. It is always confined within the compass of the human faculties, its law of morals is prudence, its highest devotion is a devotion to humanity, its power over the sentiments and emotions is through an address to the esthetic nature. In experience those who resort to this method of culture are ever sensible of defect in their undertakings and are obliged to confess that their deepest longings are unsatisfied. Those who most fully put in practice the moral scheme of worldly culture are continually conscious of personal failures, while they see the world at large drifting into heedless, reckless and selfish courses of conduct. Such schemes lack attractive force. There is no example to follow. The Christian presents in his scheme of life a pattern to be followed. He can imitate his Master and thus fulfill his calling. The devotee of morality can only look upon his scheme as an abstraction, and must expect to realize it only in part, through experimental endeavor and studied subjection to rule.

We are not permitted to judge of human nature as if it simply developed itself from within, and as if only the best within was efficient, and productive of results. The developments of humanity in view of law are through transgression of law as often as in obedience to it. And the forces that act upon the soul are temptations from without as often as promptings from within. The best supposable development through law, through society, through science, through art, is never actually attained, and those manifestations that excite our wonder and commendation are exceptional. The worldly mind does not find its way heavenward. The culture it achieves in general does not give evidence of a heaven-creating power. When we survey humanity in its length and breadth we can have no hesitation in affirming its waywardness and wantonness. When we see that among men honor is mostly a triumph over others, that enjoyment is mostly a gratification of vanity, we are obliged to confess that man's mind is greatly perverted. When we see that the homes of the masses are uncertain as to place and provision for want, that comfort in life is at the mercy of circumstances, almost of accidents, we are compelled to admit the frailty of our humanity. When we see, that marriage

is often soon followed by divorce, still oftener by contention and wretchedness, that single life is often a life of shame frightfully delineated before the world by early death, suicide and murder, we see that the name of home is almost a mockery. When we see the large mass of hired laborers which our race affords swayed hither and thither by prejudice or whim, when we see the war between capital and labor, the greed of the employer and the privations submitted to by the employed for the sake of vengeance on the employer, we are tempted to believe that the mission of men on earth is to bite and devour one another. When we see the self-indulgences of the rich, the envy of the poor, the moral degradation of the communist and the recklessness of the anarchist, the simple suggestion of development according to law seems like grim satire. When we see that, apart from the influences of the gospel, there are very few of our race who do not fall into one or other of these classes, we can have no hesitation in accepting the assertion that the worldly mind has no element of salvation in it, that spiritual death reigns over the natural life.

A consideration of the forces that impel and control our human experience confirms the impressions made by a mere glance at men in the

mass. The business of the world tends to organize itself around a centre of its own. It forms a system of forces allied and adjusted to each other which is known as the business world. In this systematized scheme there are generated habits and principles which form a scheme of business morals separate from ideal morals and from religious teachings. It is not necessary to hold that such morals are false in principle and corrupting in practice, though at times that cannot be denied,—but they flow from another source than that of the principles approved by our natural intuitions and religious instincts. The virtues commended by the books, the habits commended from the pulpit are often set aside with the smile of pity and contempt, accompanied by the remark that their authors knew nothing of practical life. There often grows up a conventional morality which displaces the pure morals of the Bible and of common sense. And the artificial scheme of morals adapts itself to varying circumstances. There are the morals of the camp and of the mining gulch, the morals of the robber's haunts and of the artisan's guild, the morals of social life and of business life. One of the biographers of Aaron Burr claimed that he should be judged by the code of morals

which he had adopted; said it was not fair to judge and condemn him by the principles of Christianity, but that, since he had deliberately adopted the life of a man of the world, he should be judged as such. When we see that conventionalisms become the rule, that the simplicity of nature is taken as evidence of a want of culture, we cannot but admit that through the realm of morals the artificial rather than the true will prevail, that conduct will not only not be divine, but not even human as humanity would develop itself under its primary laws, it will be the conduct of humanity distorted by pride, or greed, or vanity, or some other single emotion in excess.

There are, moreover, stronger forces actuating human nature than society or business. The religious instinct is deeply imbedded in the soul. When the spirit is cut off from God,—the support of its true life,—this instinct is not eradicated. It asserts itself continually, and since it finds little response in nature and is cut off from the communion which Adam had when God was accustomed to walk in Eden, it is compelled to devise its own objects of worship, to set up its own gods. And when we consider the motives that prompt its activity we can well perceive that its gods may be

personified vices and its worship may be crime. The sense of absolute dependence, with no clear view of that on which we depend opens the way to unlimited superstition. If the most gifted and ethereal human spirits can maintain that the sense of entire dependence is the basis of all religion and gives it a full and sufficient support without any reference to the teachings of the intellect, it is not strange that those who have no communion with God and no revelation from Him should make this sense a dominant power and be swayed by gross and debasing superstitions. Man is so helpless before the forces of nature that he will inevitably cower before them in abject fear if his imagination gives them personal form. He is so dependent on the fruitfulness of nature that he may be expected to consecrate everything to the powers that control her productive energies. The destroying forces of nature,—wind, fire, disease,—are so desolating that man may be expected to yield that which he most loves to satisfy their fierce cravings. Accordingly they have given their young children to Moloch to be burned; they have made the temples of Venus and Ceres—of love and of corn—brothels in which debauchery is made the worship of Deity, while the heathen world in its lower realms,

where temples and rituals are unknown, is dominated by superstitions which make every life insecure, destroy the repose of every soul, which fill every mind with suspicions or dread of witchcraft and sorcery and put every life at the mercy of the charlatan and juggler. It is not clear that amid such terrors self-imposed man needs to be born again? It may be argued, that there are some persons of true and invincible amiability of character, and that they show what human nature is capable of becoming. It is true that there are men and women of gentle disposition, who, not drawn into excesses by false religions or false standards of morals, by the promptings of innate kindness are helpful to their friends, and are friends of all whom they know. They are an honor to our humanity. We could wish their number were greater. They do show what human nature is capable of becoming, but they do not prove that it is capable of raising itself unaided into companionship with God, not that it is able to dispense with God in reaching the highest human ideal. But persons of such character do not exhibit all that is in humanity. They themselves, in different circumstances, might have been vicious while many in their actual circumstances have fallen into gross vices. If some are ami-

able, others, and probably an equal number, are wanting in this quality. There are always those who even in youth are lovers of mischief, those who have pleasure in causing and witnessing distress. There are ever to be found "sons of Belial" who are ready to take advantage of others' misfortune or ready to bear false witness for a reward. There is no lack of incendiaries or assassins if one desires to employ them at a price. There is an overplus of those who would baulk and thwart attempts to promote strict morals in a community. There are multitudes who are prompt to vindicate their right to demoralizing indulgences even if they have no desire for them.

The necessity of a new birth is perhaps not more obvious in any view of human nature than in this. Here are two classes somewhat apart from the common mass of men, more self-centred, developing character somewhat independently because of native endowments, more than ordinarily free from external influences, yet, at the best, not manifesting any new trait or power, only the effect of happy circumstances, and, at the worst, not manifesting anything unknown to humanity at large, not recognized as possible by any member of the race. So true is this that those who are engaged in

schemes for the reform of criminals base their undertakings on the brotherhood of man. The philanthropist says: you and I might have been the criminal and the convict.

A convincing argument for the helplessness of man and his need of renewal from without is to be drawn from psychology. Paul has presented it with great vigor and cogency in the seventh chapter of his epistle to the Romans. He says: (5: 14, 15) "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not, for what I would, that do I not; but what I hate, that do I." And bewailing his weakness he says: (5: 24) "O wretched man that I am, who shall deliver me from the body of this death?" What is the body of death which every one carries with him and which works his ruin? It is the tendency of soul, the internal motive force that carries one into the wrong. The basis of it is the fact that man is not a life-giving spirit but only a living soul acting as he is acted upon, and the motives which act upon him come up from an unknown and unfathomable abyss of surrounding nature. God is free because his knowledge extends to the entire sphere of his action and His will is constantly, spontaneously, in accord with his knowledge. We do not conceive of

God as falling back on principles of conduct previously established and deliberating over the choices which he makes. When principles have been stored up for use and the will consults them for its determinations, a certain kind of freedom is lost. It makes no difference whether the choice be the right one or the wrong, that way of choosing puts the will under bonds. Adam may have had within a range that highest kind of freedom—the divine freedom, but the range was not co-extensive with his power of action. If he had confined himself to the necessary round of practical duties he might at each moment have acted from present knowledge and have had that freedom which some have attempted (not with perfect success) to set forth under the designation freedom of indifference ;—freedom of a choice without falling back on previous principles. Our first parents did not confine themselves to this range of action but went beyond their knowledge in choosing. Eve saw the tree, saw that the fruit was to be desired to make one wise. She longed for knowledge beyond that which God gave. God's commandment, *thou shalt not eat*, was in the place of knowledge, removed all uncertainties as to conduct, and afforded adequate ground of action. But she ventured

upon unknown ground, the desire of knowledge being the reason for the choice. Here was a dead something, a desired unknown thing that acted as a cause in moving the will. As Coleridge has expressed it, a nature was admitted into the will. A cherished desire controlled it. Adam yielded to a like influence, though not deceived, and was still more guilty. From that time on the will has acted in darkness. Whatever may be said of Adam there can be no doubt that his posterity came into the world with the will weighted. We deliberate and fall back upon our principles or habits or tendencies and they make our choices for us. Eve had a desire to be wise, her descendants after thousands of years inherit many desires, a vast body of motive force which acts on the will. They come into life as if they had brought with them from another world a character already formed. So strong on many points, especially where the claims of God conflict with the wishes of men, is man's bias that when he has found how a course of conduct is related to it, he is already decided, his choice is made. Man really comes into the world with many choices, his religious choices already made, and he is enslaved to them. This state of existence is very properly described as that of a

dead will, or that of spiritual death. The penalty of eating the forbidden fruit was death in that self-same day; and this death the spirit then died. This body of motive force acting on the will, this mass of ready-made choices, is man's original sin. It is a body of death which he brings with him and which he must cast off if he is to live a true life of the spirit. Paul ascribed deliverance from it to the Lord Jesus Christ. There are theologians who would rescue man from this weighted will through the energy of the will itself. Let a man gather up himself into an independent force, they say, let him make himself a new whole over against the world, says Ritschl, let him put forth his actions from himself as a centre, discarding the causal force of motives, asserting his supremacy above nature, and in this way he will become a new creature. There are other theologians who affirm man's ability to achieve such a deliverance of himself and hold him responsible for it who yet have no expectation of seeing the deliverance ever accomplished. But the difficulty in the case is that the body of death, the nature-force which enslaves the will is in the soul itself, is the will itself degraded to nature, as the apostle expresses it, "sold under sin." It is a body of

choices, ready-made, called character which has inserted itself between knowledge and conscience on the one hand and the will on the other. Separating one's self from the world does not therefore separate one from his burden. The burden is not the world, but dead spirit, spirit in its forms of existence and action reduced to nature. Its actions even in attempts at reform are vitiated by its modes of action. Its attempted obedience to law is only in acts forbidden by the law. True life is never to be expected as a product of death. Spirit-life must be through a new spirit, *i. e.*, a new kind of spirit, a spirit born of the Divine Spirit.

CHAPTER III.

THE NEW LIFE.

THE Scriptures speak of a new life set over against the death which has now been spoken of. This life is the result of a spirit-birth, or a second birth. Those who partake of the new life are born of the spirit, or born of God. John 3 : 8, 1 : 13. This birth is designated by the following terms among others: regeneration, conversion, newness of life, change of heart, change of disposition, new nature, begotten of the truth, born from above, received the spirit of adoption, taught of God, entered into life, passed from death into life, loving, believing, enlightened. The Scriptural sentiment is that the soul does not really live till this second birth takes place. It is dead while it serves the portion of humanity which lives by the first birth. "To be carnally minded is death," Rom. 8 : 6. One enters into life when he is renewed by the creative spirit. The word life is used nearly a hundred times in the New Testament to express the state attained by this spiritual change. The forms of representation

vary, but the same idea pervades all the texts in which the new life is referred to. Sometimes the life is a treasure to be possessed, the pearl of great price. "He that heareth my word and believeth on Him that sent me, hath everlasting life." John 5: 24. "That they may lay hold on eternal life (τῆς ἐν τῷ ζωῆς, the life which is life indeed), 1 Tim. 6: 19. Sometimes the life is conceived of as a state of blessedness, independent of persons, in which they may find rest and peace. "It is better for thee to enter into life (the life) halt and maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18: 8. Sometimes the life is conceived of as an inheritance descending from the Father to his children. "And every one that hath forsaken houses, etc., shall inherit everlasting life." Matt. 19: 29. As being heirs together of the grace of life, 1 Peter 3: 7. Sometimes this life is represented as a force within the man manifesting itself by its own inherent energy, or sustaining itself by processes appropriate to a living being. "But the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

John 7: 38. In the following passage energy supported by appropriate means rather than spontaneous energy is in the mind of the speaker. "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed,"—(true food and true drink) John 6: 53-55.

We may infer that the great blessing which God bestows upon the follower of Christ is life, —eternal life, the life which is life indeed. It is an object of hope, the full enjoyment of which is to be realized in the heavenly world. But some participation in it is possible at the present time. The believer has already passed from death to life. Paul lived his earthly life by the faith of the Son of God. The present possession of a new life was understood to be the privilege and reward of the Christian, as may be inferred from these words: "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11: 18.

The change by which a new life is entered upon is often spoken of as a change of heart ; we can, perhaps, apprehend it as readily if we call it a change of disposition. Spirit as well as matter needs to be disposed in order to be effective. The materials of which a clock is made are the same unwrought as when so constructed as to keep time. It is the disposition of the parts which transforms wood and iron and brass into an instrument that strikes off minutes and hours and days. The difference between Cologne Cathedral and a quarry of rock is in the disposition which is made of the material. In like manner spirits derive their significance from their disposition. There is not, indeed, a disposition of parts, for spirit is believed to be simple in substance, but a disposition or array of forces. Simple spirit, its activities directed no-whither, is of no account. It could not make itself known or felt. Spirit, as it appears in an individual person, must tend towards something, have a determination, be ready to move towards a definite object when the fit occasion occurs, or its is powerless, worthless, out of relation with the world. The spirit of man in its fallen state has a disposition, it is a working spirit, an effective spirit. It is possessed of a determination and we know

well what it tends to as its goal. A general term which will express the aim of its movements is worldliness. It may be that some are given to the service of Satan, the prince of spiritual evil, but if there are such we will let them pass. The men whom we meet seem absorbed in worldliness. They plan for pleasure, or wealth, or power, or applause. The beginning and end of their movements are found in this world. The forces of the soul are so disposed that the resultant of effort is a product belonging to the life of the flesh. That they may be children of God, there is needed a new disposition of these forces. The *be-all* and *end-all* should not pertain to this life. An immortal spirit should contemplate an immortal destiny. A spirit in the image of God and allied to the heavenly powers should find its end and aim in another world and in the glory of God. This new disposition of the forces of the soul is only effected by a power from without, by the immediate power of God and is known as the birth by the Spirit. The dependence of the soul upon God for the new birth is clear in practical life, whatever may be held in theory. The spirit acts only through its disposition and a worldly disposition, while worldly, would not destroy itself; if there were an-

other disposition able to destroy it, it would not require to be destroyed because it would have been already displaced, which contradicts our supposition. But upon this point there is really no difference of opinion. We need renewal, need to be transformed in the spirit and temper of our minds, by the Spirit of God.

There is no difficulty in describing the change of disposition which takes place in entering the new life, but it is impossible to describe the process by which it is effected. We can only say it takes place through the power of God. Christ is set before the mind in place of the world. This opens a way for a radical change of disposition. The interests earthly and heavenly which are involved in the term Christ, which he represents, form for the soul an object of attraction and pursuit which is wholly new. The direction of the soul's movement is changed; it is now away from the world not towards it; the goal or terminal point is removed, it is no longer on earth, this side the termination of the fleshly life, but is placed far onward, and invites the soul to a career to be pursued in the eternal ages. This change of an object of pursuit is not of itself regeneration. The view of that far on in the future is possible to the worldly mind and may be made

an object of thought, and in some sense of desire, by those still given to worldliness. The soul must be internally disposed to pursue the new object set before it. Its desires must be so changed that it will find its pleasure in Christ and the Christlike, its will must act from such new motives that the world will be rejected and Christ the supreme object of affection, its views of the good and the true and desirable must be such as to make him the only object worthy of full approbation and service. The change of the soul must be such that it will have a new nature or be new-natured, from being ill-natured it becomes good-natured, from being worldly-natured it becomes heavenly-natured or heavenly-minded. There rises an alliance between the soul and the object set before it as cordial and firm as before existed between it and the world. The adhesion of the soul to its new Lord is not the result of struggle and the response to duty in opposition to desire and affection, but is an adhesion that carries heart and soul, affection and desire with it.

How the soul is delivered from itself and brought into this state of communion with God, with God in Christ is not revealed. We only know that the Spirit of God takes possession of the spirit of man and from that time it is a

new creature. It is from its transformation by the divine power created in Christ Jesus unto good works. But while we have no power to observe the method of this regeneration we may find in the Scriptures some glimpses of the kind of force by which the Divine Spirit takes hold of the soul and imparts to it new sentiments. We see that sometimes at one point, sometimes at another, he impinges upon and overpowers the human spirit and works upon it to will and to do according to his own pleasure. We must here follow the Bible representations.

1. The new relation of man to God, entered upon as the second birth, is characterized by spontaneous obedience to his will. In the natural state, men are under the authority of an external law. They hear its commands, deliberate upon them, consult their own interests and feelings, then perhaps obey, perhaps disobey. On the great and vital interests of humanity deliberation has been excluded and disobedience is a state of existence into which one is born. When the soul is regenerated it is born into a state of alliance with the law, or rather into unison with the entire nature of Deity, into alliance with a law of life of which the old law was but a fragment. This truth is set forth in the Old

Testament, not so minutely as in the New, but with great positiveness and clearness. "But this shall be the covenant that I will make with the house of Israel after those days, saith the LORD. I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31: 33. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh; and will give them a heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them: and they shall be my people, and I will be their God." Ezekiel 11: 19, 20.

We have here the new life achieved. The sovereign power of God is the source of the change, the change itself seems not so much a transformation as an exchange of substances, a new put in the place of the old. But there are other representations in which the identity of the new and the old is maintained.

2. The salvation of the soul is sometimes conceived of as a healing of its diseases, or as quickening of the soul after life is extinct, or as a resurrection after one has been counted among the dead. In this method of imparting divine life the soul is represented as coming under the immediate power of God. The healing is not

effected by the aid of medicines but by the reviving touch of the Almighty, as quickening and resurrection are effected by the creative word of Deity. The idea of disease and healing is more akin to Old Testament thought, that of new life to New Testament thought. Jehovah says to Israel after the deliverance from Egypt, "I am the Lord that healeth thee." Ex. 15: 26. Bodily diseases may have been in mind, but probably the thought reaches beyond the physical nature. In Ps. 41 : 4 we have this prayer : "Lord, be merciful unto me ; heal my soul ; for I have sinned against thee." In Ps. 103 : 3, are these words: "Who forgiveth all thine iniquities ; who healeth all thy diseases." The better mind and heart of God's wayward people is connected with this promise: "I will heal your backslidings." Jer. 3 : 22, 23, and Hos. 14: 4. The New Testament represents the salvation of the soul as a healing. To convert and be healed would have been the result of seeing with the eyes and hearing with the ears, Is. 6: 10, quoted Mk. 4: 12, Mt. 13: 14, Luke 8: 10, Jn. 12: 40. This thought must have made a deep impression upon Christ's disciples. The salvation by Christ is typified by the healing effected by means of the brazen serpent. In immediate connection with the conversation with Nicode-

mus we have these words: Jn. 3: 14, 15, "And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have everlasting life." The greater part of our Lord's miracles seem to have been healings of diseases. Probably this form of aiding men most readily suggested his power to remove sin and guilt. Sometimes deliverance of the soul from its ailments accompanied the cure of the body. "And Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." Mt. 9: 2.

3. As we advance in knowledge we feel more and more deeply our helplessness in the spiritual life, our dependence on divine aid. The same truth appears in the prayers of the church. That men are dead is more clearly stated in the New Testament than in the old; and is more clearly taught in the Latin than in the Greek theology. The language of the New Testament very clearly teaches that man's salvation is a life succeeding to death. His entrance on a career of godliness is represented both as a quickening and a resurrection. "For as the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom he will." Jn. 5: 21. God quickens those who

are dead in trespasses and sins. See Eph. 2: 4 5, Col., 2: 13, Rom. 4: 17. The word *quicken*, denoting spiritual vivification is used in the Old Testament, but not with so distinct contrast with death as in the New. (See Ps. 71: 20, 80: 18, 119: 50). The Hebrew word translated quicken is *hiyyah* the Piel of *hayah*. The Greek word is *ζωοποιέω*. This is the word used in I Cor. 15: 22, where the great result of Christ's work is set forth. "For as in Adam all die, so also in Christ shall all be made alive." Both words mean to impart life.

4. Still more marked is the representation of the new life as a resurrection. The apostle Paul elaborately sets forth the rising to a new life in two of his epistles. The follower of Christ has died, been buried, has arisen and lives again. These truths are affirmed and realized in baptism. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Rom. 6: 4 (Revision). We are urged to consider ourselves alive from the dead and created anew in Christ Jesus. Rom. 6: 3-11, Col. 2: 12, 13.

5. Regeneration is an illumination of the mind. The mind is made competent to discern

spiritual truth. One of the tokens of conversion is seeing things differently. Recent converts often express surprise that they have not before seen religious truth in the light in which it now appears. They suppose they can present it so clearly that any one who hears will accept, but soon find that their own demonstrations are of little effect. In the new life there are new standards of judgment established, new standards of the desirable and the beautiful. Merely argumentative demonstration is powerless unless the old standards are set aside. It is a change in the person that gives a different aspect to truth, not a new force in the truth. Men in their natural state are alienated from God and their attitude affects their views of him. They are prejudiced in mind, their appreciation of the divine excellences is partial and distorted. They impute harsh and heartless qualities to the divine nature because they view God with discolored and distorted vision. When man becomes a child of God those traits which are at discord with the divine nature are transformed and the soul is brought into harmony and sympathy with it. The intellect brought into affinity and alliance with the spirit of God apprehends the truth as it is. This method of describing regeneration finds

abundant support in the Scriptures. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." II Cor. 4: 6. "Who-soever sinneth hath not seen him nor known him." I Jn. 3: 6. "And this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Jn. 17: 3. This light which is a spiritual understanding of the truth, is an immediate gift of God. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Mt. 11: 25. Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18.

The illumination which institutes the new life,—the application of regeneration to the cognitive faculties,—results in new experimental knowledge and new powers of spiritual intuition. Our Lord says: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself." Jn. 7: 17. One's personal consciousness thus becomes a source of new knowledge. Much of Christian knowledge is of this kind. The children of God have assurances which are the

testimony of the Divine Spirit with their spirits. Such assurance is no demonstration to the world, but to its possessor is a firm and confident conviction. Preachers sometimes have Saturday assurances; earnest Christians become confident of their own salvation, confident that their requests in prayer will be granted. Knowledge of this kind may be associated with fanatical assumptions, but is not to be rejected on that account. It is a clear and most satisfactory kind of knowledge. This regenerative illumination also opens the way to higher intuitions. The removal of prejudices, false standards of judgment and perverted tastes is sometimes spoken of as opening blind eyes, unstoping deaf ears, removing a heart of stone. This knowledge of intuition is set forth in such words as these: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. Christ said to his disciples, setting them in contrast with the men of the world: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Mt. 13: 11. Paul says to the Christians at Colosse: "Ye have put on the new man, which is renewed in knowledge after the image of

Him that created him." Col. 3 : 10. Edwards, in his treatise on the Religious Affections, says: "Spiritual understanding consists in a sense of the heart of supreme beauty and sweetness of the holiness or moral perfection of divine things, together with all that discerning and knowledge of things of religion, that depends upon and flows from such a sense." In his sermon on the reality of spiritual light he says: "This light, and this only, will bring the soul to a saving close with Christ. It conforms the heart to the gospel, mortifies its enmity and opposition against the scheme of salvation therein revealed ; it causes the heart to embrace the joyful tidings, and entirely adhere to, acquiesce in, the revelation of Christ as our Saviour ; it causes the whole soul to accord and symphonize with it, admitting it with entire credit and respect, cleaving to it with full inclination and affection."

6. Entering on the new life takes place at the call of God. Theologians formerly treated of regeneration under the general head of vocation. They had in mind a call of peculiar power by which the soul was so summoned to enter the kingdom of God as to obey. The word is not used exclusively in this sense. It often includes a summons which is not obeyed. "For many are called but few chosen." Mt.

22: 14. It is necessary, therefore, to qualify the word if it is to be used to designate regenerating power. It has, accordingly, been termed the gracious call, the effectual call, the call according to God's purpose, the internal call. Paul speaks of two acts of God by which he was prepared for the ministry,—separation, which took place at birth, and a call by grace, which must have been the call received on the way to Damascus. Effectual call has been used as a synonym of special grace,—an expression used in contrast with common grace. This internal call not only addresses the intellect but persuades it and moves the will. It is an effectual call. Its distinguishing characteristic is that it changes the ultimate inclination of the will by working upon it directly, or, as some psychologists would state it, upon the emotive powers that govern the will. This operative force is the special grace which inheres in the call. The power of the Holy Spirit over the will is constituted a call by the effect which it produces on the soul. The soul is called to God and obeys because the principle of opposition,—its beginning-point, hence the power of opposition,—is taken away. The will is not destroyed—is not paralyzed by the call, but guided in its action. “Work out your

own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure.' Phil. 2: 12, 13. The action of the will, or of the man under the call and in response to it is designated conversion. The call is a drawing into the kingdom of God and the response is a pressing into the kingdom. The one called effectually is a man drawn rather than addressed, a man chosen of God, on whom he lays his hand, whom he takes to himself, yet draws by forces and in ways wholly accordant with human activities. Emmons sets common grace and special grace in contrast thus: "But since sinners are unwilling to be saved, when they see their danger and feel their guilt, and when the salvation by Christ is clearly pointed out, no moral suasion or objective light can have the least tendency to make them willing. Though the gradual exhibition of objective light may gradually expel the darkness of their understanding, yet nothing can remove their perverse opposition to light itself but the instantaneous and powerful operation of the divine Spirit upon their hearts." The peculiar power of converting grace in addition to the spoken word is implied in 1 Thesa. 1: 5. "For our gospel came not unto you in word only, but

also in power, and in the Holy Ghost, and in much assurance."

7. Regeneration is the production of faith in the soul by the work of the Holy Ghost ; more strictly, we might say, is the production of that part of faith which belongs to the will. True faith is practical. The reply in the Westminster Shorter Catechism to the question, "What is faith?" is, "Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." This attitude of repose in Christ is indispensable to true faith, the lack of it is unbelief. The want of faith is not disbelief ; the demonstration of the truth before the intellect may be too clear for that, but is unbelief, an aversion to the truth, an opposition of sentiment against it, an unwillingness to submit to it. It is associated with coldness of feeling and hardness of heart. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 3 : 12.

The essence of unbelief is the implication that God is not to be trusted with human interests. It is a most offensive vice. "And he did not many mighty works there because of their unbelief. Mt. 13 : 58. This unbelief, the sin of Eve in the Garden when she accepted the words

of the serpent, "Thou shalt not surely die," is removed by the Holy Spirit in regeneration. The renewed man then cleaves to God instead of turning from him to the world.

Faith is often spoken of as if it were an act of man rather than a work of God, but as a state of the soul, not an intellectual conviction, it is a state in which God places the soul. This will appear more clearly if we contrast the worldly and the Christian faith. The faith of the worldly man is faith in self, *i. e.*, in human nature, *i. e.*, in Adam as he lives anew and is transmitted in the generations which follow each other. Every man feels within himself that he can acquire happiness, blessedness, in this world. He labors for its wealth and pleasure and is confident of satisfaction in them. When God changes his reliance upon the world to reliance upon a divine support, the man takes Jesus Christ as the proper object of his faith. Christ takes the place of Adam in this trust and reliance. The renewed soul looks to its new Master for its peace and blessedness. The faith thus wrought in the heart is given in the spirit-birth as trust in the old Adam comes with the natural birth.

8. Regeneration is that act of God by which he produces love in the heart of man. Love is

affection for and attachment to a person. Christian love is affection for Christ, and implies that will-portion of faith which has been spoken of. The Apostle John dwells with a peculiar rapture upon this view of regeneration: "Every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love." 1 Jn. 4: 7, 8. There are many kinds of love, there is much sinful love. Still the truest and highest exercise of human power is love;—love of God and of the godly. This is the love which the apostle had in mind. "Herein is love, not that we loved God, but that he loved us." The thought is, our love is a response to, a reflection of God's love. "We love him because he first loved us." The ground and consummation of the religious life is set forth in these words: "God is love, and he that dwelleth in love dwelleth in God, and God in him." 1 Jn. 4: 7-21. God is a personal being, and when it is said that he is love, the meaning is, it is his nature to love, or love is the spontaneous expression of himself. The word lover is connected in thought and in literature with sentimental and romantic love, otherwise we might use the expression, "God is love" as the equivalent of "God is the Lover." He has assumed this relation to his people in

representing himself as the husband of his people. Under the Old Covenant the people of God were bound to him by the allegiance of a wife to her husband. The church is known as the bride of Christ, the wife of the Lamb. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27. The human lover is attracted to a woman whose qualities he admires; wins her affection, takes her to his home and rejoices over his bride. The Heavenly Bridegroom is attracted to the bride not by the qualities she has, but which she is to have through the creative energy of the love which he bestows. As a friend and Saviour he attracts confidence and wins love. One by one his people love him because he first loved them. Not one admires him till he opens the eye, not one loves till he touches the heart; but when he is seen in his beauty he is altogether lovely. The church is one mystical person devoting herself to her Lord with absolute and adoring loyalty; Christ's love will be a sanctifying power of irresistible

energy, and he will present the bride to himself not having spot or wrinkle or any such thing.

9. Regeneration may be described as partaking of the divine nature. There is a union and partnership between God and man in which the human is brought into accord with the divine. If we might coin a word for the purpose we might say the human soul is *theized*, and not simply by association but by co-responsive operations. There is the assertion that on certain conditions the Father and the Son will take up their *abode* with the friend of Christ. There is also a command to men to work out their salvation, for God works in them to will and to do. Here the divine will penetrates and actuates, yet leaves free, the human will. And as we ascribe the prevailing will of the universe to the Father we may assume that here is the realization of the promised abiding in the heart. The Son comes into more open relations to the soul. He represents himself as the bread which came down from heaven, and says: "He that eateth me, even he shall live by me;" and he says again: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." This reception of the Son of God is still more amply set forth in the communion supper.

The bread is one and eaten by all to show that all live by one vitalizing force imparted by Jesus Christ. We are to eat the bread as discerning the Lord's body. The risen and glorified body of Christ is a kind of expanding and diffusive force which leavens so much of humanity as receives it and transforms it to itself. However much of figure there may be here, the idea of an intimate unison between Christ and the man, in which the divine gives character to the human, cannot be doubted. We have Christ ; we have his mind, we are members of his flesh and of his bones. The church is his body and lives because he lives.

Like the Father and the Son, the Holy Spirit dwells in the believer and gives the character to his thoughts and prayers. The world cannot receive him, cannot see him, cannot know him, but he is known to the disciple of Christ for he dwells with him and is in him. And the spirit not only makes himself known, but informs the disciple of his divine sonship, helps his infirmities, delivers him from the bondage of fear and becomes the spirit of adoption, seals and completes the adoption, so that we cry, Abba, Father. Thus the Divine Trinity imparts itself to the chosen humanity and rescues it from the corruption of the world,

giving it a place in the household of God. The Father, Son, and Holy Ghost combine to impart a heavenly life to the followers of Christ.

It will be of interest to notice a few statements concerning the method of regeneration by authors who have given attention to this subject.

Anderson. "The change of regeneration being *mental*, it is effected, not on the faculties of the understanding, but on the passions and affections of the will." 28. "No new passion is superadded:" "It is the old love of the heart *newly directed*." 40. "The change of heart in regeneration is produced by a previous change of judgment." 92. "The word of God is a seed which impregnates the soul." 98. "There is no speculative faith; faith is a simple act and always regenerates." 100. "Believe in your own need, in Christ as a Saviour, and that you are welcomed, and your regeneration is certain." 116. "No regeneration without the Holy Spirit, but the word is from the Spirit." 128. "The Holy Spirit produces the favorable circumstances." 131. "There is no holy disposition preceding the truth, to prepare it to relish the truth," etc. 156. "The spirit causes the truth to be believed by a direct operation on the mind in opposition to prejudices, aversions," etc. 160.

“The unregenerate responsible because help is waiting to be prayerfully applied for.” 163.

“Prayer is answered if conscientiously uttered, though answered for Christ’s sake.” 165.

Turretin. “Conversion habitual or passive is effected by an infusion from the Holy Spirit of spiritual habits.” Though the Holy Spirit does not act without the word, yet He acts immediately on the soul, so that vocation necessarily assigns (*sortiatur*) its own effect. Tom. II, 460, 3.

Finney. “Regeneration is nothing else than the will being duly influenced by the truth.” The Holy Spirit presents the truth to the mind in a passive state ; this is no part of regeneration, but induces it. 289.

Charnock. “From the foregoing considerations it is fully proved that man in all his capacities, is too weak to produce in himself the work of regeneration ; therefore God alone is the prime efficient cause of this glorious work.”

Shedd. “Man is passive in regeneration. He cannot actively originate spiritual life. His relation to regeneration is that of a recipient. In this instant when the new life is imparted, the activity is solely that of God the Holy Ghost.” II, 501.

Dr. Charles Hodge. “Regeneration itself,

the infusion of a new life into the soul, is the immediate work of the Spirit." II. 685. "The assertion that regeneration is an act of God's omnipotence, is, and is intended to be, a denial that it is an act of moral suasion. It is an affirmation that it is "physical" in the old sense of that word, as opposed to moral; and that it is immediate, as opposed to mediate, or through or by the truth." III, 31.

Prof. H. B. Smith. "The term regeneration, in its strictest sense, may be said to signify or have reference to an instantaneous act, an act of the Holy Spirit in a moment of time, whereby the soul is renewed, changed from the love of sin to the love of holiness. Regeneration includes, and in a Christian sense cannot be used without reference to, the relation to Christ, to the union of the soul by faith to Christ. The union with Christ is vital, and is what constitutes the new life." *Syst. Theol.* 558, 9.

Van Oosterzee. "The nature of a true conversion is apparent from the different descriptions and images, under which it is presented in Holy Scripture, viewed in the light of the reality of spiritual experience. From regeneration conversion is only distinguished in form: it is the same thing, conceived there on the

Divine side, here on the human ; men must be born again by God, but they must themselves repent, though this be by the aid of a higher power. That this latter is not effected in all in the same manner, is evident." 645, 6.

Dorner. "Christianity has completed but one work—atonement, which through justification is made completely, not merely partially, man's own possession. Everything else, like regeneration, sanctification and glorification, is still left incomplete, nothing but the certainly efficacious principle of these being implanted in humanity." He makes regeneration the faith which appropriates justification. "Faith is an inner movement of the entire soul to Christ." "The Spirit of God restores to man his freedom, regeneration fixes the freedom as real freedom, leaves it no longer a vacillating power." IV, 186–230.

Calvin. "Repentance consists of two parts—the mortification of the flesh and the vivification of the spirit. Both these branches of repentance are effects of our participation of Christ. In one word, I apprehend repentance to be regeneration, the end of which is the restoration of the divine image within us ; which was defaced, and almost obliterated by the transgression of Adam. Whomsoever God

chooses to rescue from destruction, them he vivifies by the spirit or regeneration." Inst. III, 3.

Dr. Samuel Hopkins. "The divine agency and operation, which is first, and lays the foundation for all right views and exercises in the person who is the subject, is called by divines *regeneration*. The holy views and exercises of the subject, in which he receives Christ, or believes on his name, is called *conversion*, and sometimes *active conversion*, to distinguish it from that previous operation and change wrought by the Spirit of God, in which God is the only agent, and man, the subject, does not act, but is perfectly passive." III, 546.

Archbishop Leighton. "Now whether you call this renovation or change of the mind, repentance, or divine love, it makes no difference ; for all these, and, indeed, all the Christian graces in general, are at bottom, one and the same, and, taken together, constitute what we may call the health and vigor of the mind. But whatever name it is conveyed by, the change itself is effected by the right hand of the Most High." Works, 687.

CHAPTER IV.

REGENERATION A FACT.

While we are unable to trace the working of the Spirit of God in the transformation of the heart, we are able to trace the results of the work. So vital a change as that said to be produced by the spirit-birth surely ought to make itself known: we believe it is known through clear and unmistakable effects. From the nature of the case, however, doubts on this point may be plausibly stated and ingeniously maintained. Regeneration passes slowly into public life, and moral reforms may produce many of the effects ascribed to it. Still there is a regenerate life which cannot be counterfeited. It is common to refer to changes of personal character as evidence of implanted grace, and the evidence is on the whole unimpeachable. The Apostle Paul was by nature a Puritan, and one more ready to censure himself than any one else. But notwithstanding this self-criticism he claimed for himself a splendid Pharisaic righteousness. This merit, however, he counted loss for Christ. His acquaintance with his Lord and

acceptance of his authority, absolutely reversed his course of conduct. He considered himself nothing except as Christ controlled him and formed his character. It may be said that others have been transformed as thoroughly as he, and that without resorting to a superhuman cause for explanation. A strong will, it is said, or some strong desire, has at times overcome the bent of nature. But Paul believed that it was not his own will or desire that moved him, and on this he is a good witness. He believed that God revealed his Son in him that he might preach him among the Gentiles. If some should say, in this he was deluded by his own excitable and imaginative temper, it can be replied that there is no proof of it, and the assumption is purely gratuitous. But it is not necessary to discuss the Apostle's character or defend his opinions. Let each one judge of him as the facts require.

Augustine is another character often referred to as furnishing marked evidence of renewal of the Spirit of God. He was a perfect contrast to Paul in native character. He was a voluptuary, fond of display, heedless of consequences, as lawless as Paul was strict. But he overcame his passions and his pride through prayer and divine aid. He, too counted the things which

had been gain to him loss for the excellency of Christ Jesus his Lord. It may be, some will say that he, like Paul, in his uncontrolled enthusiasm, saw a divine cause where only a human cause was demanded. It is in any case, certain that his character was transformed from profligacy to sanctity. He thought, others thought, the change was due to the work of God on the heart. But extreme cases do not best illustrate the matter before us. Men of heroic mould, or men so before the world as to be impelled to heroic deeds, do not best set forth truths of general import, truths as really illustrated in the humblest as in the most exalted life. There have been avaricious men so moved in view of the wants of those for whom Christ died that they have given of their possessions year by year, and with pleasure, to aid the neglected to a knowledge of the truth ; there have been obscure but pleasure-loving men who have taken up the cross and followed Christ ; there have been wronged and misunderstood men who have borne reproach for the love of Christ ; there have been those who had no thought that their deeds would be chronicled, who have kept the faith steadfast unto death in honor of the Lord ; men of calmest minds and soberest judgment have in times of trial said,

“Here we stand ; we must testify to that which we know.” It is from such witnesses that the testimony to the transforming power of grace comes. And the sound of their voices comes up like the sound of many waters from all quarters of the earth. There is no question that this innumerable company believe themselves to have been renewed in heart by the regenerating power of the Holy Ghost. If any should still hold that this is a delusion, though honestly entertained, the retort of the apostle will be of at least equal force. “But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.”

There is evidence of the regenerating power of the Spirit of God afforded by broader and larger views than any connected with individual experiences. Ideas have been introduced into the world by the Christian religion which testify to a new element in human life. Symonds, writing of the Renaissance,¹ says: The fine arts “had, before all things, to give form to the ideas evolved by Christianity, and to embody

¹ Renaissance in Italy. The Fine Arts, 6.

a class of emotions unknown to the ancients." This was the problem set before artists at the opening of modern civilization. They were to provide forms of beauty for the Christian sentiments profoundly apprehended but crudely expressed in the schools and cloisters of the Middle Ages. The artists gave attention to some of the results of Christian doctrines rather than the doctrines themselves; but the fruits and flowers of truths which they cherished are evidence of the reality of the truths themselves. We notice now the elementary doctrines rather than the forms of beauty.

1. One of the ideas that has made a permanent lodgement in the human mind because of regeneration is that God is man's only authoritative judge. If he has renewed the soul, put his law in the heart, brought it into a state of obedience to his will, then we are not to be condemned, indeed not to be justified, without an appeal to him. Each act is to be referred to him, his decision is final with us. The mass of Christians live looking to the disclosure of the final day. It is a small thing to be judged by man's judgment. The one suspected by his fellows, at times despondent himself, will in his heart say to

Christ, "Thou knowest that I love thee." The whole of human life is raised by this sentiment above the earth and linked by its chief interests to another world.

2. Another of the ideas of regenerate humanity is the expectation of fellowship with Christ. If he has redeemed us and renewed us, so that we shall be fitted for his dwelling-place, then he will doubtless come and take us to himself. The attitude of waiting and expectation has characterized the followers of Christ from the days of the Apostles. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. This longing to be with Christ is a sentiment of the redeemed soul; it belongs to Paul not to Cesar; it is the aspiration of John, not of Annas and Caiaphas. There is no full and discriminating view of Christ that is attractive to the natural heart: it is the Christ within us that reaches out to the Christ in heaven.

3. Another of the Christian ideas established by regeneration, is the substantiality of faith. "Faith is the substance of the things hoped for." There are different degrees of faith, and it may have saving power while it is still faltering. It is the combined product of the intel-

lect and the heart. How much from the heart must enter into the composite sentiment to render it the means of our justification cannot be definitely stated, but there must be some degree of personal reliance. Faith, however does not stand complete when it is simply accepted for righteousness. It becomes a substance, the underlying material in which qualities inhere. As we hold to a substance in which the qualities of a block of granite inhere a base which is hard and colored and of a certain form, friable, incompressible, etc., so we hold concerning the redeemed, that they are under God's care, that he will judge them here after, that he will reward the righteous and punish the wicked, that he will gather in one the followers of Christ and bestow upon them the joys of salvation. These items, taken one by one, are fragmentary, open to question, apparently vague surmises. But the regenerate man has experiences which give these doctrines form and connection one with another, and, finally they combine in a unit, and with other doctrines form a scheme or system of truth which he calls his faith. His faith is the substance in which they inhere. He comes to believe them as doctrines not open to question, and as attributes of the faith which God has given him and

on which he rests. So firm is this foundation, the Christian faith of the redeemed, that many have considered it the best established reality entering into our human life. Many have actually found their warrant for believing in the reality of the earth, of physical nature, in their Christian faith. It is no difficult thing to argue with plausibility that outer nature is a delusion, that the forms of things are but shadows, that sounds have their birth in the ear, that all about us is such stuff as dreams are made of; but the Christian thinker says that the renewal of his heart is a fact, and from this fact he starts in his scheme of philosophy as well as of theology. It cannot be doubted by any one that the chief corner-stone of philosophy,—a philosophy rising above crude science,—is the existence of God. And no one has better assurance of the divine existence than he whose heart has been created anew. It is therefore true, that not only the church but the world, finds a support of its doctrines in the faith communicated to the saints.

4. Another of the realities introduced into Christian life by regeneration is brought to view in the assertion of the Apostle Paul, (Rom. 1: 14): "I am a debtor both to the Greeks, and to the Barbarians; both to the wise,

and to the unwise." A fundamental doctrine of Christianity is the communion of saints. The followers of Christ are brethren; they belong to one family and have a common inheritance. The riches of grace—*i. e.*, the hopes of the Christian, his assurances, his privilege of prayer, his peace, his fellowship, his reception of the Holy Ghost,—are the property of the household of God. The revelations, the visions, the convictions may come through one, but the gift is for all; to hoard would be to nullify; "It is more blessed to give than to receive." But when any fail to receive these gifts, it becomes the duty of those who possess to bestow upon those who lack. Christ died for all; if any are incapable of receiving the benefits of his death for lack of the spirit-birth and the spiritual susceptibility, those who serve the Divine Master are under bonds to open to them the way of the spirit-birth and to offer them the grace of God. Paul was a Steward of that grace; it was not his to retain; it ceases to be grace if it remain inactive; it was his to communicate, and he would have been unfaithful to his calling if he had not made the proffer of salvation to those for whom Christ died. Hence he was literally a debtor to the heathen world. Here is a demonstra-

tion, if this statement is true, of the realness and substantiality of the new life. It opens new susceptibilities ; it creates new wealth ; it puts in office stewards, and clerks, and accountants, and establishes a system of debt and credit in the realm of spirit life.

5. Another of the ideas made real by the fact of regeneration is the incarnation. It is only renewed humanity that has maintained a full and clear doctrine of the incarnation. The ancient heathens held, indeed, to incarnations of their gods, but had no fair and consistent view that any deity had become human flesh. The god had wings or became invisible at will ; was immortal or destroyed only by the annihilating power of a mightier god. But Christianity traces a divine life from birth to death, and finds it spotless at each step. By this means Christianity maintains a realism of the body together with its possible sinlessness,—a doctrine midway between Manicheism and a docetic spiritism. It holds that in the experience of the same person, a life of growth and decay is consistent with the highest and mightiest forces of spirit life. This doctrine does not accord with our natural feelings ; it would to the unrenewed mind seem a contradiction. The heathen would consider the very assertion

of growth and decay, a denial of divinity. The sentiment requires such an absorption of the material into the spiritual as is inconceivable to the mind unsanctified. The mind most richly endowed and most thoroughly sanctified feels itself incompetent to picture the physical form of the flesh partaking of the divine personality, and makes little attempt to portray the bodily features of the divine man. Art has been fascinated by the Mother of our Lord, but has seldom been bold enough to attempt his portraiture. Most of the likenesses of him betray a sameness that evidences imitation and timidity. Human genius has felt itself limited to the Madonna and the Child. But the reveling of art over these personalities proves that the faith of the church adheres firmly to the divine humanity.

6. The fact of regeneration,—the truth that there is a spirit-birth by which one enters on a new life,—is attested by the contrast between Christian morals and secular morals. The morals of a worldly life and of a Christian life are, to a great extent, the same, but the schemes of morals in the two departments differ. Philosophy is not able to furnish a basis on which human morals may be exhaustively arranged in a scientific form. The Christian can lay down a

principle of action by which all of moral conduct may be tested. Mr. Martineau has treated of no less than seven types of ethical theory. The number of theories might be made much larger. We may, indeed, say that all moral conduct takes the form of duty, and is enforced by the conscience, but the conscience furnishes no law by which the entire conduct of man is to be guided ; it is obliged to resort to different rules in different departments of man's activity, and to enforce as its own demand that which is previously demanded by some other authority. The morals of society go before any theory—are the prompting of the active powers of nature and never originate in the law by which they are judged. They are primarily the customs of men and society, as the name imports. Conscience selects and approves of certain customs, others it condemns. It has, however, no principle by which it can create or, to a great extent, regulate customs. There may be customs—many of them—which are tolerated by conscience because they are duly established, which it would discountenance if they had not already acquired a standing. Conscience would not enforce with any original authority the observance of the birthday of a king as a day of festivity, or the observance of the day of a na-

tion's independence as a day of civic and military celebration; but when their observance has entered into a nation's morals, it may very well insist upon the continuance of the practice.

There are certain relations in life which furnish their own law of moral conduct; conscience must accept the law and the items of conduct must be accepted as so much entitled to a place in the accumulating morals of mankind. It is supposable that a father might impose duties on a son which the son would reject as not duties if they came from another source. An indolent and intemperate vagabond might be rejected from a home of virtue and industry and thrown out to be supported by public charity. But a son would not be justified in turning his own father out of doors, even if he were a vagabond. There are many relations in life which in like manner create or give form to duties which must be accepted as portions of human morals, which yet do not fall under *a priori* theories of morals. Domestic life, social life, family traditions, inherited friendships all impose duties, and yet are accidental—not of the essence of humanity. Sometimes they exist, sometimes they are wanting, and when they exist are not of one type. There cannot, therefore, be a basis of morals which will

involve these items and combine them with other duties in a scientific classification.

Reference to different principles which afford each its own point of view from which morals may be surveyed, and each an independent standard by which they are to be tested, will show that a complete science of morals embracing all as a unit is impossible. There are morals based on intuitive truths, such as the universal claims of justice, the universal propriety of gratitude in response to kindnesses; there are moral considerations connected with one's intentions when perhaps the wrong deed has been performed; there are deeds that acquire an ethical quality from their utility; certain self-denials would be wrong if they would do no good, as a life among the Esquimaux; certain deeds, again, demand attention and performance with divine authority, because they are expedient. An innocent man, suspected of a great crime, may not be under obligation to exculpate himself because of his own guilt, yet may feel it an imperious duty to allay public excitement by disclosing facts which, under other circumstances, it were better to keep secret. Sympathy also has its influence in the moral world. It may be almost at war with expediency and utility, and may set aside duties that, but for

it, would be imperious. The moral requirements it enforces may prevail over others so that they all consist together in harmony, yet they cannot all flow from the same source. A sense of propriety would also furnish the basis of many moral duties, yet not of the more serious and awe-inspiring duties that come up from the depth of one's nature. It has been the fashion sometimes to find the sum of all virtue in love, but the attempt has never been wholly successful, and has not been at all successful except the love be that of the regenerate heart. There is a sinful as well as a holy love; the love of money or the love of pre-eminence has no claim to be the basis of the moral system.

While secular morals are thus dependent upon circumstances and vary with the times, while they modify each other and at times contend in unsettled strife, the Christian can take them all up into a higher life and assign to each its place. They do not receive a scientific organization at his hands, but they fall into place as Christian duties and Christian graces. He who is born of the Spirit has entered the family of God; in this family perfect loyalty prevails, the might of the Divine Spirit is such, that those who have passed through the transforma-

tion which he works are of kin to each other and to God. They form a sacred society which is through and through of one mind and heart. The great dominant trait of each is love to God, the one law that controls all is the will of God. Since the will of God is the divine creative energy which has gone forth and formed the universe of being and the energy which now preserves the world and in providence orders its affairs, obedience to that will is the discharge of human duties. The soul born of the Spirit has a new name and a new life, and if it does not perform new works, its works are made new by being transfigured and glorified in an absorption into processes going forth from the throne of God. The state of the soul united to the Spirit is sometimes described as the attitude of benevolence, the love of being in general, sometimes as a state of sympathy with the end for which God made the world, but it may be better conceived as a state of constant dependence on God, of unceasing communion with, and direction from, the Holy Ghost. So far as man's soul is brought into coincidence with the Spirit of God human duties are discharged spontaneously and the consequent traits of character, known in ethical language as virtues, are called fruits of the Spirit. President

Edwards says : "The graces of Christianity are all from the same spirit of Christ sent forth into the heart and dwelling there as a holy, and powerful, and divine nature ; and therefore all graces are only different ways of acting on the part of the same divine nature ; as there may be different reflections of the light of the sun ; and yet all in origin of the same kind of light, because it all comes from the same source or body of light. Grace in the soul is the Holy Spirit acting in the soul, and thus communicating his own holy nature. As it is with water in the fountain, so here it is all one and the same holy nature, only diversified by the variety of streams sent forth from it. These streams must all be of the same nature, seeing they all thus come from the same source, and the difference of many of them whereby they have different names, is chiefly relative, and more from reference to their various objects and modes of exercise than from a real difference in their abstract nature.¹

¹ Christian Love, 397.

CHAPTER V.

AUTHOR OF REGENERATION.

God is the sole author of regeneration. This is taught in the Scriptures and is easily proved from the nature of the work. When God works in men to will and to do of his good pleasure they are enabled to work out their own salvation. In turning from the world to the service of God man is active; he turns in the exercise of his own energy; this is his conversion, but he turns because it is a pleasure to him to do so. He acts, to use Edwards's language, in accordance with the strongest motive when he turns; his choice is as the greatest apparent good. Heretofore choices of this kind have kept him in the service of the world. He has followed pleasure because it was the greatest apparent good, or pursued wealth because it was the greatest apparent good, now he serves God because that is the greatest apparent good. The change in the apparent good is due to a change in the man not a change in the objects of pursuit, and the change is so radical, that it must be traced to a power without the man. He

had no elements within out of which his new views have grown. The change within the soul is the work of God and is regeneration. The person who can make choices so wholly new must be a new creature. The preference of God above all other good is the preference of a heart, as that word is used in the Scriptures, not before within the man. It is now within because God has put it within. This change is a work wrought by the almighty power of God. No one can devise means by which it may be wrought. A friend may waken new emotions by entreaty; truth may be stated with new clearness, but these do not affect soul affinities; aversion to God remains aversion still. When this aversion becomes affection for and longing towards God the quality of the heart must be changed. This change of quality is the work of infinite skill and of a perfect knowledge of human nature. We are not to associate it with violence or display of force, but with a subtle power that takes away the love of the world and, unobserved at the moment, infuses the love of God. It is a power which robs the will of its motive to rebel against its rightful Ruler and makes it obedient to the motives of godliness. When this change in the heart has taken place the

soul has a new principle of action and turns naturally into a new course of conduct. Conversion is the prompt and inevitable result of regeneration.

The Bible states this same truth, the divine authorship of regeneration, in many ways. It describes regeneration as a birth of the spirit, a birth by the will of God, a renewal by the Holy Ghost, a life by the words of Christ, a life by eating the flesh of Christ, a transformation, a resurrection, a quickening, a creation. The terms which designate a change of heart all express a work which only God can perform.

The nature of the change in regeneration and the Scripture terms describing it warrant us in ascribing it to an immediate divine act. We certainly are not conversant with any means by which it can be effected. We know of no means except persuasion by which change in human purpose and conduct is produced, and in this case the change is not one which persuasion even tends to effect. If one is born from above the means of the new life are not earthly. If one loves that which he before hated, the reason is the soul has a new relish or a new affinity, the love is not in obedience to a command but a response to that without which is attractive and lovely.

If regeneration is an illumination of the mind then the mind sees and judges in accordance with new standards. There is no new object before the mind, but a new estimation is put upon the objects under consideration. If regeneration is faith, then the faith is a disposition to rest on the scheme of salvation as a substance ; and its firm reality, its power to support the soul, is known because of an assurance in the heart of the goodness of God which is at once an illumination of the mind and a love of him who first loved us.

The need of God's power in regeneration is obvious from the nature of human sinfulness. Sin comes to view in deeds which grow out of the natural inherited state. The promptings of a nature lead us to self-seeking, to disregard of the rights of others, to rejection of God's authority. No one can tell where the movement begins which leads to these results. The results are often reached before we are aware of it ; the process by which we are led to them is, to a great extent, unnoticed ; we have no thought of connecting moral character with it, and the initiation of the movement takes place in the operations of nature passing in unconsciousness. If this basis of iniquity is to be removed, the origin of sin to

be eradicated, it must be done by some one who knows us better than we know ourselves, one who "understands our thought afar off." The Creator only can renew the soul in the elements of its being, he only can do the work when a new creation is demanded.

The connection between man's sin and Satan also seems to require the interposition of God for its eradication. As the new life comes from beyond man, so the disease that makes the new life necessary comes from beyond man. Sin is not indigenous to humanity. It is an inoculated suspicion of God. This seems to be the first motion of sin in humanity. In whatever form sin may appear it seems never to lose this primal quality. The man gathered up himself as if in self-defense against God. He raised the question of separate and warring interests in his relation to his Maker. This sentiment did not originate in his mind but was instilled into it by a tempter who had found access to him. Sin which began here has never been wholly separated from its extra-human source. Satan's suggestions have been repeated daily and hourly since the fall. Sin has been fomented by infernal agencies in all the history of the race. The amount of temptation to which men have been sub-

jected has been limited. God has restrained the adversary; he afflicted Job by permission; still this world has been the scene of his machinations and his triumphs. However strong men may be against him, he is yet called the god of this world, and too many are led captive at his will. There is only one who is able to bruise him under his feet;—none but the divine man can destroy the works of the devil. In regeneration the tie that binds human action with superhuman influences is changed. The connection between man and Satan is severed, that between man and Christ is formed. There is no human power that can effect this change, it must be the work of God.

The nature of human character shows that a change of heart must be the work of God.

As a moral being the natural man already has a character, and that character practically throws off the authority of God. It accepts the world as the chief good, its affinity is with worldliness, and therefore its allegiance is to worldliness. The natural man says, must say, "I love the world." This love which is the ultimate basis of character is not changed by a resolution or by a demonstration of its folly, it remains the relish, or the taste, or the

affinity of the man; if there is a certain willing against it, it is only conditional willing, not personal determination; the love of the world is the will's choice, settled into an emotion and not subject to change through any voluntary actions which grow out of it. If this love is changed, suppressed, it must be done by some power stronger than itself. Stronger than anything in man.

If one should attempt a change of his own heart, the attempt would be abortive. The effort to love and serve God would be in obedience to a command from without, and the act of obedience would be merely an act of legality, which can never be an act of love. We must obey God from love, not love as an act of obedience. Obedience is the proof of love, not the means of it. The law must be in the heart, the heart's law, obedience its free, spontaneous action, or there is no affinity between the soul and God. If the command to be obeyed is to be itself the expression of the heart, and the obedience the corresponding action of the heart, then the heart, the spirit of the man, must have some new principle of action within. The soul must put forth its acts of service from a new vantage ground, a precedent affinity for God.

Love, then, as the basis of character in the natural man is defective, for it is pre-engaged in opposition to God; and in service to God he is defective, for the service he aims at is legal, and so no service. God looks on the heart, does not ask for help, but for loving co-operation. Therefore, there does not come from humanity, either from its capacity to love, or its spiritual power of obedience to law, any proper acceptance of God as Ruler and Friend. This brings us to the point of man's dependence on God. He must be born anew, receive the spirit-birth, be created anew, in order to fulfill the command that lies upon him. His duty has not changed, the call and command are in nowise different, the discovery of helplessness does not introduce any new essential element into the condition of sinful men. Men are always to aim at serving God and doing his pleasure, and to call on him for help in that which is beyond their power. This help he has promised, is ready to render, more than ready to bestow in full measure. The difficulty is, men are not willing to ask for it or to receive it, but in many cases it is granted. God brings the spirit into alliance with himself, so that it acts from a new principle. Here is the spirit-birth, and from this principle a turning to God takes place, and the man is

converted. Or God illuminates the mind so that the love of the world is seen to be folly, and gives a new relish for spiritual things, so that worldliness is distasteful; and thus, to adopt an expression once common, "He slays the sinner's enmity to divine things," and imparts to him an affinity for them.

CHAPTER VI.

CONVERSION.

We are all called upon to turn from sin and to serve God. The actual turning is known as conversion. It is for the sake of good works, a holy life, that men are called by divine grace. The saints are chosen that they may "be holy and without blame;" the new creation is a creation unto good works; Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14. Peter exhorts the disciples thus: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." I Peter 2: 11, 12. The command that we should live holy lives, do good, avoid evil, is upon us always. It comes from the Bible, from the conscience, from the church. All the author-

ity which we acknowledge as having a right to impose duties upon us utters the same command, that we cease to do evil that we never fail to do well. And the time when we are to obey the command is ever present. We have as much right to defer good works for a lifetime as to defer them a moment ; we have as much right to live in sin fifty years as a half-hour. To turn to God, then, to convert, is the instant and pressing duty of each one. The chief duty, the one at the foundation of all others, is to love God. This is the sum of the commandments ; when this command is obeyed, all are obeyed ; when this is disregarded, no duty is properly performed. Every person is therefore to set himself to loving God this moment. The question for each one is not, Can he do it ? but, Is that what he is called to do ? and what he must aim at ? what he is to struggle to do ? The answer to this is not doubtful. Men are commanded to love God and serve him as they are commanded to deal justly with their neighbors. The Scriptures prescribe the highest duties precisely as they do the lowest, making no allowance for an inability to perform them. Moses gave to Israel the law which is summed up in love to God and love to man, and said, "Set your

heart unto all the words which I testify unto you this day; which ye shall command your children to observe to do, all the words of this law. For it is no vain thing for you, because it is your life." Deut. 32 : 46, 47. God said to Solomon after the dedication of the temple : " If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7 : 14. The fifty-fifth chapter of Isaiah is an exhortation to Israel to come to God and receive the blessings which he is ready to bestow; the seventh verse is : " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." Peter calls upon the people at Jerusalem to turn to God. Acts 3 : 19 is thus translated in the Revised Version : " Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." The apostle Paul expressed the terms of salvation thus : " Believe on the Lord Jesus Christ and thou shalt be saved." Acceptance of the govern-

ment of God as of supreme authority, immediate submission to the will of God, absolute love of him as a person and a ruler are the first duties of every soul.

This brings to view man's work. While God is the sole author of regeneration, men are to seek the Kingdom of God, to seek after righteousness, to strive to enter in at the strait gate. While God is not in covenant with the unregenerate as he is with those who have accepted the service of Christ—is not bound by pledge to answer their prayers as presented in Christ's name—he does address the impenitent and invites them into his kingdom. He makes full promise of salvation to all who come to him. His call and his promise are ancient, older than the New Testament times. He says: Is. 45:22, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Mt. 11:28. The parable of the marriage of the King's son, Mt. 21:2-14, shows that men of all classes are invited to enter the kingdom of heaven, and that those who fail to enter have only themselves to blame for it. They reject the invitation, they prefer this world's occupa-

tions, they excuse themselves on the ground that they have more important duties. These invitations are given to the impenitent, they are called upon to act, the promises of God are to be fulfilled on condition of their action. The actions of men are not directly efficient in the transforming work which the soul undergoes in regeneration, but may be indispensable to it. Coming within the sound of a herald's voice has no efficiency in the utterance of his message, but is indispensable to the hearing of it. The antecedents of regeneration, many of them human actions, come as truly within the decree of God as regeneration itself. There are among these antecedents, deeds and sentiments that are intimately associated with the work of the spirit on the heart, and they naturally excite hopes that the performer of the deeds will be found among the accepted friends of God. There are positions which one may take in which there is a probability, not to say certainty, that the Spirit of God will meet him with converting power. Man may put forth deeds which seem to afford means of access to the heart, which the Spirit uses in his work. The divine power is not limited to means of any kind, but acts in methods, as observation shows, which have some degree of uniformity. The

question arises, Can man put forth the deeds that seem to meet with response from the Spirit of God?

We may reply, many men can. It is true that all the members of our race are by nature averse to God, they do not love him, or his government, or his way of saving men. The relish for these things is not in the heart, and no act of will can put it there. They may for some purpose pretend to possess it, but it is still absent, and of such God says: they draw near me with the lips, but the heart is far from me. Then there are men who are averse to the followers of Christ and could not prevail upon themselves to associate with them; there are those who despise the gospel of Christ and will not give it a sober thought, just as there are some who despise profane revelling and will not even debate the question whether they shall indulge in it. But the great majority of men are not mad in intellect though they are depraved in taste—especially the relish for righteousness. The natural man can examine the evidences of Christianity, he can study the Bible, he can estimate the value of earthly pleasures, he can see the superiority of the pleasures of a godly life, he can confess that his pursuit of the world is folly. These things do not change his aver-

sion to true piety of heart, any more than a desire of health gives one a relish for bitter and nauseous drugs. The heart by nature hates confession of sin, penitence, entreaty, confession of helplessness. But one's convictions may be against himself and he may long for deliverance from himself. He may wish that his pleasures and affinities were wholly reversed. It is perfectly within the reach of candid men to condemn themselves, to renounce all hope of ultimate pleasure in their worldly pursuits, to study and admire the scheme of salvation. Such a state of mind is utterly devoid of divine grace, yet it is an acceptance of certain truths which are associated with the doctrines of grace. And one might go much farther than this, he might so despair of the world as to be repelled by it, he might so admire a Christian life as to long after it, he might so desire to understand the way of life as to make the Bible his chief study, he might so hope that he should become a true child of God as to give himself to the duties of Christian life, prayer and praise; he is able to do all these things in the unregenerate state. It may be that no one ever does come into such a state of mind except through what is called prevenient grace,

but it is no impossibility to the natural man. And here we have the answer to the question, whether one can take an attitude which renders his regeneration by the Holy Spirit probable. We could have no doubt that God would bring into his own house one thus waiting at the doors. It would require the same work of almighty power to remove his aversion of heart to holiness that is required in every other case, but we know that God is disposed to save men, has promised to save, is eager to save, and we should have confidence that he would save in instances like those supposed. Indeed in such instances we should believe, though the supposed state of mind is possible through the promptings of reason, that God had gone before, by the power of the Spirit, and wakened the emotions to which he would respond with regenerating grace.

If there are positions which one can take in which there is a high degree of probability that he will be made the subject of gracious influences, not less is it true that Christian men endowed with the Holy Spirit are able to affect others and secure manifestations of converting power among those whom they address. When Paul preached to the Thessalonians the gospel came to them not in word only, but in power and in the

Holy Ghost. Christ takes up his abode with men so that they are actuated and inspired by him. And the presence of Christ is the presence of the Holy Spirit. The good man's body is the temple of the Holy Ghost. Some men are so endued with the Divine Spirit that they manifest the supernatural indwelling by their words and looks. At such times they exercise an influence over some minds that is more than human. Though the Spirit may move men by a power exercised without visible means, as Paul was overwhelmed when on the way to Damascus, still it seems the ordinary method of God to enter the impenitent heart through the penitent heart. It has pleased God by the foolishness of preaching to save them that believe. It has pleased him to reach men through men. The Holy Spirit seems to sanctify human sympathy and make it the vehicle by which he passes from the regenerate heart to the heart to be regenerate. All the means of access by which one person presses himself upon another may be made sacred as paths over which the Holy Spirit moves to penetrate the soul and bring it into fellowship with the saints. The Holy Spirit is in the earth, he is with the people of God, working with them, responding to their prayers, helping

them in their infirmities, praying with them, infusing into them feelings which they can express only in groaning not to be put into words, and it is within the range of his influence of this kind that sinners are most numerously converted. We cannot doubt that God often responds to the entreaties of unregenerate men, but we cannot affirm the certainty of regenerating influences in response to such supplications as we can in response to the prayers of his people. When they unite in address to the throne of grace we know that some movement will be made. The prayer will prevail, the word as preached by those thus in league with God will not return void.

We can say, therefore, that the use of means in the spiritual world is as sure to be productive of good fruits as in the natural world. We cannot tell which shall prosper this or that, but we know that seed-time and harvest will not fail. We are dependent on God for the increase of the field, for daily bread, for each moment of life, we are not more dependent for converting power bestowed by the Spirit. We know that God is more ready to give the latter than the former. As men are not discouraged in plowing and planting so they should not be in teaching the truths of the

gospel and calling men into the Kingdom of God.

An appeal to facts would show that nothing is more productive of good results than spiritual labor. The glory of the Father is that the disciples of Christ bear much fruit. The entire scheme of the gospel is ordered for the salvation of men. If it should at first seem that the result of human effort is uncertain because regenerating grace depends on the gift of God, on second thought it will appear that the largeness of the result is due to the fact that it is God who bestows mercy. He is ready to do abundantly above all that we can ask or think. God furnishes a divine power to men that they may work successfully in building up his kingdom. We preach Christ, whom God has appointed a Saviour, the wisdom of God and the power of God unto salvation. Besides Christ, the effective truth and demonstration of God's love, the Holy Spirit is given as the aid and helper of the followers of Christ. Through him the preacher at times exercises a superhuman power. The apostles were to wait at Jerusalem till they were endued with power from on high. The Lord had said to his disciples before his ascension, "Ye shall receive power after that the Holy Ghost is come upon you;

and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.”¹ All these promises have been manifoldly fulfilled. Preachers have had power. Sinners have been converted when men have worked in their behalf. God has regenerated souls when his truth has been preached. If anything can be proved it is proved that earnest work leads men to Christ,—languid effort is comparatively fruitless. No exact ratio can be fixed between effort and the salvation of men, but that regenerating power accompanies effort it would be the part of blindness to deny.

The life of David Brainard furnishes illustrations of the means by which the impenitent are roused and brought under the influence of the Spirit of God. In speaking of the difficulties which he encountered in preaching to the Indians he notices as very trying the stupidity and indifference of his interpreter. But when his hearers began to be affected, became sober, attentive, and finally concerned, he makes this entry in his diary: “Went to the Indians and discoursed to them near an hour, without any power to come close to their

¹Acts 1:8.

hearts. But at last I felt some fervency, and God helped me to speak with warmth. My *Interpreter* also was amazingly assisted; and I doubt not but that the Spirit of God was upon him; though I had no reason to think he had any true and saving grace, but was only under conviction of his lost state; and presently upon this most of the grown persons were much affected, and the tears ran down their cheeks. "One *old man*, I suppose an hundred years old, was so much affected, that he wept, and seemed convinced of the importance of what I taught them."¹ Of a service some weeks later he says: "In the afternoon it pleased God to grant me great freedom and fervency in my discourse; and I was enabled to imitate the example of Christ in the text, who *stood and cried*. I think I was scarce ever enabled to offer the free grace of God to perishing sinners with more freedom and plainness in my life. There were many tears in the assembly; and I doubt not but that the Spirit of God was there, convincing poor sinners of their need of Christ."² About six months later he writes: "I discoursed upon

¹Life of Brainard, p. 177.

²Page 185.

Luke 14: 16-23, and was favored with uncommon freedom in my discourse. There was much visible concern among them (the Indians), while I was discoursing publicly ; but afterwards, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly '*like a mighty rushing wind*,' and with astonishing energy bore down all before it. I stood amazed at the influence which seized the audience almost universally ; and could compare it to nothing more aptly than the irresistible force of a mighty torrent or a swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. The most stubborn hearts were now obliged to bow."¹ His own idea of power through the Spirit he expresses thus: "When ministers feel these *special gracious influences on their hearts*, it wonderfully assists them to come at the *consciences* of men, and, as it were, to *handle* them ; whereas, without them, whatever *reason* and *oratory* we make use of, we do but make use of *stumps* instead of *hands*." Edwards remarks in his reflections at the close of the Memoirs, that there was scarcely an

¹ Page 209.

instance in which his days of fasting and prayer were not followed with a remarkable blessing; but adds, "when he set about this duty he did it in good earnest; stirring up himself to take hold of God and continuing instant in prayer, with much of the spirit of Jacob, who said to the angel, I will not let thee go except thou bless me."¹ The "good earnest" of which Edwards speaks is illustrated in the following from his diary: "God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and cool wind. My soul was drawn out very much for the world; I grasped for multitudes of souls."

The Memoirs of President Charles G. Finney exhibit on almost every page the effect of the most energetic effort, in dependence upon the work of the Divine Spirit, in the conversion of men. A few sentences from this work will sufficiently illustrate this point. "I spoke with many persons that day, and I believe the Spirit of God made a lasting impression upon every one of them. I cannot remember one whom I spoke with, who was not soon after converted."² "He (a ministerial friend) had fallen short of receiving the baptism of the

¹ Page 240.

² Autobiography of Finney.

Holy Ghost, which is indispensable to ministerial success." "Without the direct teaching of the Holy Spirit, a man will never make much progress in preaching the gospel."¹ "In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."² Of his labor in one place he says: "The spirit of prayer in the meantime had come powerfully upon me, as had been the case for some time with Miss S—. The praying power so manifestly spreading and increasing, the work soon took on a very powerful type; so much so that the word of the Lord would cut the strongest men down, and render them entirely helpless. I could name many cases of this kind."³ Commenting on a very effective series of services he says: "Sinners were not encouraged to expect the Holy Ghost to convert them, while they were passive; and never told to wait God's time, but were taught, unequivocally, that their first and immediate

¹ Page 26.

² Page 55, 142.

³ Page 229.

duty was, to submit themselves to God, to renounce their own will, their own way, and themselves, and instantly to deliver up all that they were, and all that they had, to their rightful owner, the Lord Jesus Christ. They were taught here, as everywhere in those revivals, that the only obstacle in the way was their own stubborn will; that God was trying to gain their own unqualified consent to give up their sins, and accept the Lord Jesus Christ as their righteousness and salvation.¹” Yet Mr. Finney notices one instance in which he did not think “the conviction of sin sufficiently ripened to make it wise to urge an immediate acceptance of Christ.”² He also says concerning public services on one occasion: “I was going on from night to night, but had not thought my somewhat new and select audience yet prepared for me to call for any decision, on the part of inquirers.”³

Dr. A. J. Gordon derives this lesson from the teachings of George Müller: “The shortest way to our neighbor’s heart is through the gates of heaven.” And of William Grimshaw, pastor of Haworth, he says, that when he came

¹ Page 163.

² Page 311.

³ Page 360.

to his parish, having twelve communicants, "he could ride half a day on horseback towards either point of the compass without meeting a single serious soul. But as this Spirits-baptized pastor began to preach, such power attended his ministry, that where at first he found hardly more than a score of worshippers, the church now became so crowded that many had to stand without and listen through the windows. His words were like a flame of fire, and as he preached 'it was amazing to see and hear what weeping, roaring and agony many people were seized with at their apprehension of their sinful state and the wrath of God,' * * * His spiritual communion meanwhile was so exalted that he sometimes had to ask the Lord to stay his hand, lest his mortal frame should be overpowered."¹ The communicants in Grimshaw's sparsely settled parish rose from twelve to twelve hundred.

The life of Rev. John G. Paton, missionary to the New Hebrides, presents in a most remarkable way the efficacy of the ordinary means of grace. The inhabitants of the island of Aniwa became almost wholly Christian under his influence. And the seed which he sowed in Tanna afterward bore fruit. The

¹ The Two-fold Life, p. 207, 8.

heathenism of these South Sea Islanders did not differ greatly from that of the Indians to whom Brainard preached, but the method of conversion was very different. The Holy Spirit wrought upon the minds of Brainard's hearers, so that they were in great distress of soul under deep conviction of sin. Paton allied himself with Jehovah as the God of Providence. He faced the greatest dangers with the calmest assurance that Jehovah would take care of him. Often expecting instant death he preserved the utmost coolness, asserting that his God would certainly punish any wrong that was done him. Events which were favorable to his mission were attributed at once to God. Untoward events, he firmly asserted, would be overruled for the furtherance of the gospel. His alliance with Providence came to be a positive fact, palpable and obtrusive before the minds of the heathen, and finally became a means by which the island was perfectly Christianized. One of the chiefs for a time rejected the missionary's idea of God, and forbade the missionary access to his village with his pestilent teachings. He denied that there was any such being as Jehovah. But two orphan children from that village came under the care of the missionary

and his wife, and their visits to their old home broke down opposition. The chief's wife came to the worship one day and said: "Nerwa's opposition dies fast. The story of the orphans did it. He has allowed me to attend the church, and to get the Christian's book."

Pastor Harms (Ludwig Harms) seems to have been the most efficient of modern German preachers in leading men to Christ. At the age of thirty-six he became colleague pastor with his father at Hermannsburg, a town near Hanover. His work has given the town a reputation through the world. He preached steadily to crowded congregations, the communicants in his church numbered nine thousand, though the population of the town was only thirty-five hundred. There were no seasons of excitement, no marked awakenings during his ministry, but by his personal power he drew and held the people to himself in such a way that his influence pervaded the entire community and thoroughly transformed it in religious and moral life.

The central element of his power was his love for his people. His earnest longing for their good with an absolute forgetfulness of self opened a way to their hearts. His sincer-

ity in proclaiming the gospel, his firm faith in its promises and threatenings, carried conviction to his hearers. While a student these words: "And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent," suddenly flashed through his mind like a beam of light. He was permanently inspired by the words as Luther had been by the words: "The just shall live by faith." He came in immediate contact with the people, visiting from house to house, opening his own house to all comers. His study was thronged for three hours every Sunday by the coming and going of those who sought instruction and counsel. He understood the people thoroughly, peasant life and peasant feeling; he had perfect command of the popular language, happy skill in narrative and a remarkable ability to address the masses. With such a basis for pulpit work his sermons were the chief source of his power. He was what would be called a faithful preacher. He denounced sins unsparingly, he used concrete terms, and left the sinner no escape. "As few others, Harms preached from the life and for the life."

APPENDIX I.

The true character of faith may be understood from a study of the ordinary faith of men. The natural man has faith in himself and in the world. Men who occupy themselves with the business and pleasures of the world have faith in their plans and in nature, so far as it is expected to respond to their plans. We hear such expressions as "faith in humanity," "faith in the perfectibility of nature," "faith in the future," "faith in the ultimate destiny of the race." We may picture to ourselves a young man just entering on his career of responsible life, asking how he shall work out his destiny, or perhaps better, achieve the realization of what his nature craves. He recalls the experiences of his father, he contemplates the attempts and successes of honored and influential men, and selects both the pathway and the goal that please him best. He believes, though he has seen many defects, that, by avoiding some errors into which others have fallen, he can by industry and reasonably good fortune, reach the goal of his ambition. Here is his intellectual faith. He at once adopts the plans he has devised, he earnestly and energetically pursues the course he has marked out, his will and affections coincide with his intellect. Here is his practical faith. This man's repose on nature and confidence in it is as truly faith as any human state and sentiment can be. In ordinary cases the faith is not developed in the way supposed, practical faith precedes intellectual and is often the cause of it. The child is brought up to an occupation or a course of life, grows into it, trusts it, loves it, lives by it, and then forms theories concerning it. But in this case as in that more

deliberately formed, there is a true and living,—so far as this world is concerned,—living faith. This might be said to be faith in the old Adam. We may designate by that term the common inheritance of humanity that descends from generation to generation. Men are substantially alike in all ages. They have the same hopes and fears, the same aims, the same likes and dislikes in every nation and in every period of history. The uncovering of an ancient city, for centuries forgotten brings to light the fact that thousands of years ago men ate and drank, bought and sold, had their feasts and celebrations, their worship and their revelry as they do now. Children were pleased with the same toys women adorned themselves with the same ornaments, men gave themselves to the same contests in the days of Pompeii as at the present time. The substance of humanity remains the same, the difference is in the accidents. It might be said the spinal column of humanity is one. This spinal column might be called the old Adam. Men, as they come and go, put their trust for this life, and the life to come,—so far as they think of it apart from religious doctrines,—in humanity as it is common to all men in the old Adam.

In the true Christian faith the second Adam is substituted for the first. We come to the Lord Jesus Christ and adopt his ways. We confess that the world is a failure. Its highest pleasures are not unalloyed and they soon pass away. No one can make a heaven of this world. The realization of human ideals by means of anything this world affords is impossible. With this conviction we resort to Christ. We accept his views of life and of death, his views of this life and of the life to come. We adopt the duties he points out, we accept the promises which he makes. This is faith in him. Our faith in the old Adam is our destruction, our salvation is our faith in the new. The faith in neither case is simply conviction of the intelligence, it includes the

adoption of the intelligence as the guide of action. The consent of the heart and the resolve of the will accompany the conviction. A stronger faith is required in the religious than in the worldly life, but this does not change its nature. In the worldly life we have houses and lands, food and raiment, plans and realizations which are palpable to sense and undoubted facts ; but in the spiritual life we are obliged to make our faith the substance of the things hoped for and the evidence of things not seen. It is true we modify the earthly through the spiritual, we have houses of God, we have songs of the Sanctuary, we have a divine citizenship but when we have made the most of the forms of worship it is still true that we are saved by hope, and it doth not appear what we shall be. The breadth of the faith does not, however, change its character ; it remains the trust of the entire being to a system of doctrine and a method of life.

This faith which rests on the Lord Jesus Christ is a new form of spiritual life. It enlarges the range of one's spiritual activities by making the heavenly realities,—God, the future life, future blessedness,—present realities with power over the thoughts and the conduct. This opens to the soul a new range of activity in which new powerful motives are operative. The world of spiritual life on which the soul enters by this faith differs from its former spiritual world as much as that differs from the world of flesh. The spiritual world of the unregenerate is a world without God, centered in self, not in harmony with the infinite, eternal realm where God's will is accepted as law. Faith therefore carries one outside his own spiritual world into a new world, and both enlarges his range of spiritual life and subjects his former spirit-world to that which he now enters.

This faith is sometimes said to be a new faculty of knowledge. It rather brings into exercise new powers

of mind, and brings the soul into contact with new objects. It brings the soul into communion with God. It opens to the soul new experiences and, with the experience, new knowledge. The experiences which come to the regenerate soul through faith afford it new views of all religious doctrines, specially of the glory of God and the grace manifested in the scheme of redemption. Enlarged knowledge imparts depth and intensity to the religious emotions, while the emotions in turn strengthen the intellectual convictions of the truth. In the end it comes to be true, that the Christian finds in himself the strongest evidences of Christianity; he even attains an assurance that lends its aid to his belief in the moral and physical realities of the world.

Imparting true faith in the Lord Jesus Christ is regeneration, or is the Spirit-birth, and is the work of the Holy Ghost. But there are positions often taken by the human soul apart from special influences of grace which seem like movements towards the true faith. The soul often sees the folly of reliance upon the world. It despairs of the old Adam. It says of temporal enjoyments, "Vanity and vexation of spirit." From this point there are two steps possible. One may in the state of despair of the world look to God with longing desire to be delivered from the bondage of corruption, with the intellectual belief that there is a perfect deliverance possible through Jesus Christ, or one may assume that the God who made the soul will, after the enjoyments of earth are ended, open to it another sphere of activity and enjoyment in another world. The latter is the poetic faith, the philosophic faith, but not the Christian faith. This is the politician's faith, the soldier's faith: its sentiment is: "God secures the right and takes care of the righteous." It might be asked, which is nearer the true Christian faith, this faith of philosophy or the simple despair of one renouncing the world? But an answer can hardly be given. One knowing the

way of salvation would be departing from God to adopt this faith of philosophy, but the unenlightened mind struggling after God may, perhaps, in heathen lands, often have found uncertain and indefinite trust the ground on which the Divine Spirit has met him with the grace bestowed through an unknown Saviour.

APPENDIX II.

God commands all men to be holy. The requirement is no less imperious before the second birth than after it. Is God just in making this demand? The discussion of this question is "the conflict of ages." It is possible to make a difference between the demand made upon the natural man and that made upon the spiritual man, since the former is called upon to obey law and the latter to follow the promptings of the new nature, yet this difference is not of importance here, since holiness in either case meets the requirement of God. How can God require of man a life of spiritual holiness before he is born of the Spirit? is the question which presses itself upon every mind, and everywhere occasions utmost perplexity. I shall attempt no solution of the problem, but merely notice some of the more prominent solutions offered.

I. It may be denied that the problem before us is one of practical import. If holiness is defined ideal human perfection, and sin is looked upon as the innocent weakness of an undeveloped state, then the requirement to be holy is simply a prompting to go forward in the development of nature. In this case the Spirit-birth would not be properly a birth but an attainment achieved through struggle and discipline. The command to be holy would really be binding only on the favored few, while the mass of the race could be expected to seek only the comforts of a tolerable existence, and to leave the world none the better for its experiences.

This view accords well with a pantheistic philosophy, and is readily allied with, though not necessarily implied in any of the forms of Monism. If God is the

soul of the world going through a development, man is one of the stages of development and is neither to be praised nor blamed for what he is. Rebuke, encouragement, command, are means to be used in the development, but have no meaning except as motive forces, and have no authority except as a higher development may become an example for a lower.

There are many who, without regard to any scheme of philosophy, interpret the experiences of life as a discipline. God is a father educating his children. The doctrine of the Christian is that the trials of life, after regeneration and adoption into the family of God, are chastisements, not punishments; Heb. 12: 5-11. Those who estimate life by ethical standards rather than religious, are apt to apply this Christian judgment to the natural life and find in the ill besetments which precede the Spirit-birth a discipline not a punishment. Such a view is not very fully in accord with the ordinary doctrine of sin and ill-desert, may often be held in opposition to it, but is often entertained as a sentiment rather than as a part of a scientific scheme. It may embrace much of truth in practical life, but is too vague to be of value in rigid philosophical expositions of truth.

II. It may be maintained that God is not unjust in requiring holiness of the natural man because he does not require anything impossible. Many shades of thought are included in this general statement.

1. Pelagians make each man, in himself, a complete whole and maintain that he is able to do all that God requires him to do. Their doctrine maintains that man inherits by birth no essential hindrance to a holy life, that any untoward accidents may be resisted and repelled, and that all may, and many do, keep the whole law. This view has never received the assent of the Christian church, it has never carried with it the convictions of profound thinkers or of men of deep and broad human sympathies. The heart of humanity has

ever been oppressed with the belief that the race naturally drifts into sin and guilt.

2. Another view, known as the New England view, but appearing more or less distinctly throughout the church, is, that man has the natural ability to keep the law of God. This ability renders him responsible for every moral delinquency, yet such is his natural tendency to evil that it is certain, he never will, of himself, perform a single absolutely sinless act. Man's moral impotence is such that it is certain that every moral act will be unholy, while his natural powers are such that he is justly required to be holy in thought, word, and deed. Practically it is necessary that man be regenerated in order to keep the law of God, naturally it is not necessary. This view, though ably advocated, has never received the cordial assent of the church. It separates the action of the will from its motive force more than is practicable in real life. Some attempts have been made to adjust the theory to the practical workings of the will, but these have been repudiated by the advocates of the theory themselves. It has been held that the will can choose from a state of indifference however powerful the motives to a given choice may be, but this has generally been considered as no choice at all. Ritschl represents man as possibly a world in himself, a world beside the world in which we live, and holds that when man asserts himself, realizes his high privilege, he is renewed, regenerated, a new creature. On the ground of this possibility man is commanded to be perfect, in the exercise of this power he is perfect. But this view is not really different from the Arminian doctrine of the liberty of indifference.

III. It is maintained that God is just in requiring man to be holy though unable to obey the law, because he has lost the power of obedience through his own fault. Man was created with powers adequate to his obligations, he may now be held to the same obligations

though he has thrown away his powers. This view is on the whole more widely and more generally accepted than any other. It however does not perfectly satisfy the mind, as is evident from the different forms in which it is presented. The more prominent forms will be noticed.

1. It is held by some that men are the fallen beings of another world brought here that they may enjoy a second probation. The supposition is, that each man fell for himself, forfeited the privileges of an obedient subject of God's government, and might have been justly consigned to hopeless punishment. But God in mercy gives to the fallen a chance of recovery and restoration. This view is associated with Origen and has recently been advocated by Dr. Edward Beecher. It is beset with so many difficulties that it can never be popularly accepted. Julius Müller has maintained that men sin in a timeless state, and thus are in time sinners from the first. This I consider simply the adoption of the liberty of indifference to account for the fall of man instead of adopting it as a ground of his responsibility. It is equally objectionable in either case.

2. The theory known as Augustinian maintains that all men partook of that act by which Adam lost his integrity, so that individually they lost their integrity. And as Adam was not excused from obedience to law because he threw away the power, so his posterity are not excused. In Adam the race apostatised from God, and each one is held responsible for the consequences of the rebellion. God may therefore require all his human subjects to be holy while not one has the power to be holy.

3. The Federal theory teaches that the race is so related to Adam that his act of apostasy is justly imputed to his posterity. The relation here is based on a covenant, not on the unity of the spiritual substance. Adam as head of the race was its representative, and

what he did may be charged upon those whom he represented, those in whose place he stood. God may, it is held in this case, justly hold men responsible for a life to which they have been made incompetent by their sponsor.

This theory differs very little from the Augustinian. That seems at first thought to accord more fully with natural justice: this has a broader ethical basis and is more affiliated with government and law. Men of the present day will have but little choice between these two ways of being made sinners. The vital question is, Are they responsible for the use of faculties which they have lost?

IV. It is possible to hold that God as a sovereign may do as he pleases with his creatures. He may make men sinners, may so constitute them that they will become sinners of necessity, or may create and preserve them in holiness. Men are to be judged by their character as it now is not by the way in which they reached their present state. Dr. Charles Hodge says: "The Bible, the church, the mass of mankind, and the conscience, hold a man responsible for his character, no matter how that character was formed or whence it was derived." II. 252. But such bold views of sovereignty are not often entertained. Hodge held firmly to the Federal view of man's relation to God, and held that the covenant had its basis in nature.

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